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JUL 29 1940

HARTFORD, CONN.

# The Living Church

VOL. L

MILWAUKEE, WISCONSIN.—FEBRUARY 28, 1914

NO. 18

NEW YORK 37 EAST 28th STREET



Entered as Second Class Mail Matter at the Postoffice in Milwaukee



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Published by THE YOUNG CHURCHMAN CO., 484 Milwaukee Street,  
 Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

### OFFICES

Milwaukee: 484 Milwaukee Street (Editorial headquarters and publica-  
 tion office).  
 Chicago: 19 S. La Salle Street (Advertising headquarters).  
 New York: 37 East Twenty-eighth Street.  
 London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.

**SPECIAL NOTICE.**—In order that subscribers may not be annoyed by failure to  
 receive the paper, it is not discontinued at expiration (unless so ordered), but is con-  
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### SUBSCRIPTIONS

UNITED STATES AND MEXICO: Subscription price, \$2.50 per year in  
 advance. To the Clergy, \$2.00 per year.  
 CANADA: Subscription price (Clerical and Lay), \$2.50 per year in  
 advance.  
 FOREIGN: Subscription price (Clerical and Lay), 12 shillings.  
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 morning, for the issue of that week.  
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 480 lines total.  
 Address advertising business (except classified) to 19 S. La Salle  
 Street, Chicago. C. A. Goodwin, Advertising Manager.

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EVEN in the New Testament the revelation of the holy spirit  
 is gradual. That which is promised in the Gospels becomes fact in  
 the Acts and Epistles. At the Incarnation, the Baptism, the Temp-  
 tation, the Spirit who was active at the creation of man was re-  
 vealed as active at his new creation. But it was not until the full  
 consequences of sin had been borne, and death had been conquered,  
 and humanity had been raised in the Son of Man to the right hand  
 of God, that the rushing wind and fiery tongues told outwardly, at  
 the festival of the gathered harvest, of the fulfilment of the promise  
 of the Father.—*Bishop Westcott.*



# The Living Church

VOL. I

MILWAUKEE, NEW YORK, AND CHICAGO.—FEBRUARY 28, 1914

NO. 18

## EDITORIALS AND COMMENTS

### Worry

**S**YNONYMS make an interesting study. They bring out the several facets of truth, a commendation which ought to appeal with irresistible force to the modern mind. But as their study involves much labor and the making of nice distinctions, we turn aside from their investigation, and ask, with characteristic levity, "Why worry?"

Nothing can be more foreign to the spirit of Faith than worry. Worry is the very antipodes to confidence. It is a morbid, biting thing, a creeping cancer of the soul, eating out all the joy of life both for one's self and for one's friends. It robs us of courage and is the parent of despair. Self-feeding, it gnaws upon its own vitals, and draws all it fastens upon into a common pit of destruction. Yet so widespread is the habit of worry, that with characteristic American good sense we are turning it to ridicule through our slang. "Why worry?"

Moralists may condemn worrying as much as they like, but it will not be banished till we can show how unnecessary the habit is, and how easily it may be met and overcome. Our worries are all connected with the future. They have to do with uncertainties. They come from losing ourselves in a multiplicity of details. They are always a confused, indeterminate mass of conjectures. Their source is obscure. Very often they have nothing better to go on than a vague presentiment of evil. They belong to the dark, not to the light. Then draw aside the curtains, and let the light in!

It would be a good thing to trace the history of any given worry. Let us take a very common instance. Martha was cumbered with much serving. The servants worried her. The cooking worried her. The necessary preparations for the feast worried her. The number of guests worried her. Mary's calmness and lack of concern worried her beyond all endurance. Calm people always do worry a worried person to exasperation. We are all given to more or less worrying over our own pet problems. That is why our Lord's answer to Martha is so amazing: "Mary hath chosen that good part."

It looks more like utter neglect of a plain duty. It looks as if Mary had been selfishly enjoying our Lord's visit and leaving all the work to Martha. Yet it was not so, or else our Lord could not have commended her.

Worry is a national disease. We are so busy that we do not know what to do next, or how we are going to meet the claims upon us. That annoyingly superior person, the successful man, replies that you must stop worrying and adopt a system. "Plan your day's work and you will get through it all right." Now every house-wife knows that it is the unexpected which always happens. No doubt Martha had excellent servants, but even they sometimes let the cakes burn. It was enough to turn a woman's hair grey to superintend all their work. They were not machines; that is just the trouble. If they had been machines, the cogs and wheels would fit. But Martha saw one servant put a knife at the left side of the plate instead of at the right, and while she went to correct the error she saw another servant turning out a shape of jelly on a dish intended for fruit. There was not time to speak quietly, so she brushed aside the first servant and shouted at the second.

Then she stopped to scold them both, and the rest stood round to listen. So her worry began to infect the servants. Things would get into the wrong places. Everything got wrong, till Martha was reduced to tears.

Then her eye caught sight of Mary. It was too much. Not a matron but must have a sneaking sympathy for Martha. She dare not avow it, because Martha was rebuked. But why?

Like all hostesses Martha was most anxious to give her guests a good impression. It was a natural vanity. But the whole point lies there. It was vanity. The worries of a hostess are nearly all due to vanity. She wants her guests to praise her skill. Whether she has the upper ten or the submerged tenth at her table, the born hostess wants them to have a good impression of her skill. But it is vanity. She is on pins and needles till she knows whether she has achieved success. The slightest mishap mortifies her. It covers her with confusion. She could die on the spot, and that is the literal meaning of mortification. If you were face to face with death, would you not worry too?

It is rather difficult to collect the experiences of those who worried when they were facing death, for most of them died. Worry literally killed them. It made them miss the chance of escaping. When a man is face to face with death, he needs to have all his wits about him.

But a worried man is just the man who does not have all his wits about him. If he had, he would not be worried. He would be cool and resourceful. Robert E. Lee was not given to worry, and he nearly set the Confederacy on its feet. George Washington was not given to worry and he led his untried, undisciplined forces till they were able to overcome superior forces. Hannibal had enough to drive him stark staring mad, if Livy's accounts of the proceedings of the Carthaginian sanhedrin may be relied upon. Yet he carried all before him till Quintus Fabius Maximus Cunctator met him. And that name Cunctator shows that Fabius was not the man to worry. He merely bided his time. The worrying person could not so restrain his impatience. Gaius Julius Caesar spent an anxious hour or two before he crossed the Rubicon. But Pompey was worried all the time.

WHAT IS THE SECRET behind all this?

Just keeping cool under fire. They knew what they could do, and they knew the worst that could happen to them. There were no dark forebodings to cloud their vision. They knew. William the Silent, Prince of Orange, never won a great battle. But no general ever succeeded so well as he in covering a retreat. He knew the worst that could happen, and so it never did happen. His opponents found their hard won victories rather a barren affair after all. Holland still stands. And one of the successors of William the Silent became King of England.

Had these men followed Martha's example, they would have worried. But they copied Mary. Martha had only a partial view of the problems which confronted her. It was not that she had made no plans, so much as that she quite forgot the extent of her resources. She did not allow for the helpful-



ness of her chief Guest. She did partially recognize His exalted station. But His greatness hindered rather than helped her. So she became confused by it. Mary saw deeper. She knew how tenderly sympathetic He was. She was not afraid to offer Him just what she had. He would not be offended if their resources did not allow them to set a banquet before the large company which followed Him. Perhaps she remembered how He had fed the five thousand with five barley loaves and two small fishes. But Mary trusted Him in reality far more than Martha did. Mary took into account the wishes of her chief Guest. And that proves that Mary, not Martha, was the born hostess. The real purpose of society, even of Society with a capital "S," is to provide opportunity for people to meet each other in friendly intercourse. Some hosts and hostesses most unfortunately imagine that the purpose of giving a dinner is to show in how many new ways they can strike envy to the hearts of their guests, for the depth of a purse that can support such lavish expenditure. No words can too strongly condemn the bad taste of insinuating that your guests are of such a low order of intelligence that they cannot entertain themselves without the aid of a feast of Lucullus. A table literally groaning with delicacies is a relic of barbarism. It belongs to a race of undeveloped intellectual powers. A really good hostess, a woman of tact, allows her guests to make the chief contribution to the evening's entertainment, of which the dinner is only an incident. Such a hostess achieves a success so rare as to stupefy her rivals with amazement. But she has chosen Mary, not Martha, as her exemplar.

"Don't worry." Neither is it necessary to fly to the other extreme. A negligent person is no more admirable than a worrying person, though, of the two, perhaps easier to get on with. The golden mean between the two extremes is knowledge. Face the worst. Hope for the best. Lay your plans to meet either. This crossing of bridges before you come to them is a sign of an imperfect survey of the valley. If a man is worried about the state of his business, it is likely that he does not know his business. Some essential factor has escaped him. He does not know accurately the cost of his goods, or the cost of operation, or the work of his subordinates. He has left too much to chance. He does not know his resources, or the resources of the community upon which he may call. A mother worries over her son, because she does not know his resources or the power of her own influence, or, more likely, the cause of her failure to exercise any influence upon him. If she would set herself to find these things out truly, her worries would vanish. Her knowledge might bring sadness and sorrow, but it would not bring worry.

Marthaism is especially prevalent in the Church. The Protestant is worrying because the Church is too Catholic and the Catholic because it is too Protestant. The Oriental and the Roman vex their righteous souls because we have no priesthood, and the Protestant because we have. Something is sure to happen; therefore, let us worry until it does, and worry as to what we are to do next after it has happened. And if we see devout Churchmen pursuing the even tenor of their ways as though there were no impending "crisis," we can add a little temper to our worrying. Many a Churchman evinces the splendid staunchness of his Churchmanship in just that way.

But we come back to our starting point, that worry is an unnecessary weakness. It can be met and overcome. "Take no thought for the morrow, for the morrow shall take thought for the things of itself." "Fear not, ye are of more value than many sparrows." The God who has made us, who has redeemed us, who is sanctifying us, will not forget us or our needs. Faith in Him is the antidote of the poison of worry. To leave it all in the hands of God is not to acknowledge the end of our resources, it is not despair. It is hope, sure and firm. It is the seeking the foundation of our resources. And the man who consistently takes this line of action will never be a victim of worry, for he will know, and it is open for every man to know, that "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."

"Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength."

There is no need to worry when one's house is built upon the Rock of Ages.

**T**HAT foreign relations of the United States are a cause for anxiety can no longer be disguised. To suppose that we must subsidize the owners of American coast-trade vessels

passing through the Canal by incurring the enmity of Great Britain is unthinkable. If the contention that has found acceptance in the exemption of American vessels is right, by all means let us show our confidence in its justice by submitting the question to arbitration. We have not nearly as much at stake as had Great Britain when the Alabama claims were submitted; and if we had much more it would still be our duty—it ought also to be our desire—to submit the question to arbitration. If The Hague does not afford the best tribunal for such a dispute, certainly the world's two great Anglo-Saxon powers could create one for the purpose. Urgently do we press upon Congress the great wisdom of repealing the law which, of very questionable advantage to ourselves in any event, is treated by Great Britain as a breach of our treaty obligations. Failing such repeal, the duty of the Administration and the Senate to arrange for arbitration is a paramount duty. Failing that, we have national disgrace; nothing less. The honor of the nation is involved; and that honor will be vindicated, not by resisting, but by frankly arbitrating the British claims; if we are not prepared, of our own motion, to recede from a position that is at least very questionable. Instead of the completion of the Panama Canal being the occasion for the world's cordial congratulations to the United States, we have made it the occasion for the world to hold aloof from us.

This, and some of our other international difficulties as well, can only be solved when we squarely maintain the constitutional provision that treaties are a part of the paramount law of the land, which neither act of Congress nor state legislation can contravene. How long will it be before we provide the legal machinery for carrying that constitutional provision into effect—by providing a legal method for bringing a disputed construction of a treaty before our courts for interpretation as soon as a foreign power contests it, and by throwing about aliens within our territory the protection of the United States courts?

The honor of the American people is clearly involved.

**A** SPEAKER at a public gathering in Philadelphia recently declared that the Correspondence columns of the religious press are the "sewers" of the Church.

We desire, in reply, to place in evidence the file of **THE LIVING CHURCH**. We have no apologies to offer for its department of Correspondence. Letters that seem fit are printed, so far as the limitations of space will permit; those limitations necessarily exclude not a few. Letters that seem unfit are not printed; and consecutive dialogues between individuals, criticising each other, are not admitted. We frequently disagree with what our correspondents write, and we admit a greater latitude to them in criticising **THE LIVING CHURCH** than in criticism of individuals; and we do not resent that criticism. A strong, vigorous editorial policy renders it imperative that ample opportunity be given for the expression of views differing from those of the editor. It would be no less than impertinent for an editor to suppose it useful for himself and his invited writers to express their own opinions on mooted questions, and then refuse to allow the discussion of the same questions from other points of view. But that means that more or less unintelligent or illogical criticism will occasionally be made, for it is the rarest art to write a short controversial letter and do it well.

We are sorry for a devout, spiritually minded man who feels that way in regard to the only open forum that the Church possesses; but even if he feels so, what a pity it is that he should take pleasure in saying it.

The least desirable letter that has appeared in, at least, **THE LIVING CHURCH**, is less open to criticism than that critic's remark.

**I**N spite of the optimism expressed by Mr. King in his Missionary Bulletin for February (page 629) we confess to a sense of disappointment that there should be even a temporary decrease in missionary offerings as compared with last year.

The amount received is smaller and the contributing parishes fewer.

May not the cause be found in the failure of missionary treasurers to send promptly the amounts collected for missions through the duplex envelopes? The amounts are small; but they are sacred to the purpose for



which they were given and no unreasonable delay in transmitting the proceeds should be permitted.

Neither the duplex envelope nor any other form of machinery can take the place of the constant stimulation of missionary interest. For this we must look very largely to the parochial clergy; and there can be no sustained interest without knowledge of the field, its opportunities, and what is being accomplished.

Let us first stimulate our own missionary offerings, and then make sure that they are promptly transmitted by the treasurer.

**W**E observe in a Canadian paper the notice that the Rev. W. S. Rainsford, D.D., was to preach at St. James' Cathedral, Toronto. Very likely the Cathedral authorities did not know that Dr. Rainsford had been deposed in the diocese of New York, since it seems improbable that they could deliberately desire to recognize as in good standing, a priest whose

**Comity as to Discipline**

right to exercise the priestly office had been stripped from him by his canonical Bishop, acting for what he esteemed to be sufficient cause.

And yet, improbable though it seems that this could have been done intentionally, it is not wholly incredible. We know of the case of another deposed priest of the American Church who, never having been restored, has for several years been rector of a parish in a Canadian diocese.

It is greatly to be desired that a formal understanding should be reached between the Churches of the Anglican Communion whereby sentences of discipline pronounced in one of them shall be recognized in all. A black sheep does not become of lighter hue when he crosses an international line and seeks to regain a priestly position which he had forfeited by judicial process. The very act of seeking to do so adds contumacy to whatever causes may have led to his deposition.

The American Church protests against the disregard of its sentences of deposition by the Canadian Church. And if that disregard is intentional, knowing the facts, we believe the protest may well be made officially and formally by our Presiding Bishop.

**T**HE contention of the Rev. Howard Melish that the Pope may be a layman, argued in his letter in our Correspondence columns in this issue, is one that is established beyond doubt. The *Catholic Encyclopedia* says plainly: "A layman may also be elected pope, as was Celestine V (1294). Even the election of a married man would not be invalid (*c. Qui uxorum*, 19, *caus.* 33, Q. 5). Of course the election of a heretic, schismatic, or female would be null and void. Immediately on the canonical election of a candidate and his acceptance, he is true pope and can exercise full and absolute jurisdiction over the whole Church" (art., Papal Elections, xi., 457).

**Laymen May be Pope**

Romans have never been able to meet the challenge that if the fiat of the Cardinals can create a Pope, their authority must exceed that of the Pope, for no man or group can confer greater authority than they possess. Hence the Roman practice by which the Pope is created is a standing protest against the Roman doctrine of Papal Supremacy.

And the "of course" of the Encyclopedia relative to heretics and schismatics must certainly render gravely suspicious of nullity, the authority of a number of the recognized Popes.

**T**HE death of Joseph Fels is a reminder of unselfish public service on the part of a wealthy man as the dominating motive in his life. Mr. Fels had accumulated a fortune; and unlike many philanthropists, he did not hold that giving of his money for public purposes exhausted his duty. He gave his time. He gave himself.

**Death of Joseph Fels**

Mr. Fels was an ardent advocate of the single tax, and it was to the promotion of that fiscal reform that he devoted his energies. One may view the single tax as wise or unwise without lessening his appreciation of the unselfishness with which Mr. Fels threw himself into the public work of aiding its propaganda. The "Fels Fund" has been a large factor in that work; but Joseph Fels has been a greater factor than his money.

Our wealthy men need this lesson of personal service rather more, perhaps, than do the men of wealth in other lands. In lavish gifts of money, our wealthy men lead; but in personal

public service they hardly reach the average that is set, for instance, in England. There have been other exceptions. George C. Thomas gave of his time, as of his means, with the greatest liberality. His successor in his missionary office is doing the same. There are millionaires whom one thinks of primarily as men; and there are men whom one thinks of primarily as millionaires.

Mr. Fels was a splendid example of the former. God give him rest, and His blessing!

**W**E have several times referred to the movement to increase the number of naval chaplains, concerning which representations have lately been made in Washington by combined religious forces, Catholic and Protestant. It was urged that

**No Substitutes for Naval Chaplains**

for the proper spiritual care of the 67,000 men in the service the number of chaplains should be increased from 24 (the number that has obtained since 1842), to 67. The House Naval committee seemed at first disposed to grant the increase, but the recommendation of the Secretary of the Navy, just submitted, calls for only 12 additional chaplains while it asks for 40 welfare secretaries.

There is no objection to the appointment of young men who may, under proper regulations and under the direction of chaplains, do certain social and religious work among the men of the Navy, but we do not agree that these lay workers should take the place of, or become substitutes for, chaplains duly authorized to give spiritual advice, administer sacraments, comfort the sick, minister to the dying, and bury the dead. Congress might for various reasons think it expedient to adopt the secretary's recommendation. Such a compromise could not be acceptable to the Churches. They are convinced that this is the time to have the principle of an adequate supply of chaplains incorporated in legislation. After this is done, the question of welfare secretaries can be considered without embarrassment or complication.

We earnestly protest against this modification of the original plan, and we suggest that letters be sent to congressmen urging that not less than the 67 chaplains requested be provided for.

**T**HE whole country rejoices in the formal vindication of Senator Gore. We say *formal* vindication, because he had been acquitted by the American people long before the jury rendered its verdict. The melodrama that had been arranged for his destruction partook altogether too much of the cheap vaudeville character to be accepted. It was one of the most dastardly attempts at character assassination that have ever disgraced American politics.

**Senator Gore Vindicated**

It cannot be doubted that the advent of woman into politics carries with it, as a by-product, this new peril to the legislator, who must deal with her as a voter and a politician while she may still deal with him as a female. Happy the man whose character is so strong that an attempt of this nature fails ignominiously.

Senator Gore's is such a character.

**ANSWERS TO CORRESPONDENTS**

A. C. S.—Our understanding of the cabled statement that the Archbishop of Canterbury has referred the Kikuyu proposals to the "Consultative Church Council" is that the committee of Bishops appointed by the resolution of the last Lambeth Conference and designated in the resolutions as a "Central Consultative Committee" is probably referred to by that designation. That committee was appointed for "information or for advice" as representative of the whole Anglican Communion. The American Church was to have two (out of sixteen) members, but so far as we know, its members were never appointed, nor have we ever seen a list of the appointees on the committee.

H. W. T.—(1) The *Constitution and Canons* of the American Church may be obtained of the secretary of the House of Deputies or of The Young Churchman Co. Price, paper, 40 cents; cloth, 75 cents; postage, 5 cents.—(2) We doubt whether there is a well recognized symbol of the Ascension known to art.

C. P. J.—It cannot be said with certainty what opportunities there were for baptizing large multitudes by total immersion in or near Jerusalem at the inception of Christianity. Apparently in the early Church preference was given to immersion, but it was far from being the only method used.

SEEKER.—The use of colored altar cloths appears to be very ancient, though there was always a great lack of uniformity. Handsome stone carving on the front of altars sometimes leads, unfortunately we feel, to the disuse of these seemly coverings in rich colors.



## TEMPTED

FOR THE FIRST SUNDAY IN LENT

HERE is this difference between "innocence" and "virtue"; Innocence is always in danger of a fall, while virtue is not. Innocence is ignorance of sin; virtue is the conquest of sin.

Temptation is the trial of virtue—the crucible from which virtue emerges. No man knows how strong he is, or how weak, until he has been tried, as by fire. Every man is tempted; even "the Man, Christ Jesus" was, and we may be sure that it was a terrible and a real temptation that came to Him in the wilderness, however men seek to explain His victory over it.

Temptation must end in defeat unless we possess a strong and definite *purpose* to stimulate resistance. There is little use in saying "I will not do this or that," unless we have a sure reason for not doing so. But, given a motive, overcoming temptation becomes comparatively easy. Possibly, the least effective motive is self-love. To resolve merely not to do something is against nature. We were created to *do* and *become*. If we resolve to do and become through love of another human being, the result is reasonably certain; but if we resolve to do good out of a deep love of God, the result is sure.

The point to be emphasized is that we need a fixed goal of attainment. Our Lord, in His human nature, had the salvation of mankind upon His heart. His will was merged into that of the Father. He was the incarnate Word of will and power; and the Living Word of God answered every attack of Satan with the written word of Scripture. Whether He could or could not sin we may leave to the theologians. The fact that He did not, we know; and why and how He did not, we know; He came on earth to do the will of the Father.

He who is not headed for any particular goal will not arrive at any particular place or position. The flotsam and jetsam of the deep, *drift*; but the live ships *move purposely for port!* The derelict and the liner are alike subject to wind and wave and tempest; but with the living vessel the dangers of the deep take on tremendous significance. It matters!

So it is with the living soul. As surely as we arrive at a purpose in life, just as surely shall we meet difficulties that endanger that purpose; for no worthy thing was ever accomplished without conflict. The flesh wars against the spirit; our desires against God's will; ignorance against the light of knowledge. All our progress is won through some kind of warfare. Yes, we are tempted in the very moment that love brings us to our knees before the beauty of holiness. But temptation is not sin.

Whoever embraces the cause of Christ must expect to buckle on armor. When first we undertake the right we are startled to find how difficult it is of accomplishment. Most of us can recall some deep and holy moment when we were sure that the battle was over—sure that the future meant ease in living the life of holiness; but the next experience was temptation.

Well, even so; he is doing little who is not resisted. Could the Son of God begin His mission on earth without first reckoning with the devil? Surely not; nor can we hope to escape a like, if lesser, issue.

Temptation has lost half of its power, however, when we are determined in our course. Where are we going; and what do we desire to do and to be?

"We, then, as workers together with Him." There lies our power against temptation. "Proving ourselves as the ministers of God by the word of truth . . . by the power of God . . . by the Holy Ghost." Not resisting out of fear of hell; but by casting out fear through perfect love.

If fathers overcome temptation through love of their children; if men forego evil habits and evil associates through love of a maid; if men conquer the dread of death through love of country; if men and women everywhere perform miracles of victory against sin, with their affections fixed upon that which is encompassed in time—if these things be true, and we know that they are, what may we not expect in the way of goodness when God orders our unruly wills and affections? Abstinence and the subduing of the flesh are the means; the end is obedience to godly motions in righteousness and true holiness.

R. DE O.

So long as we love we serve. So long as we are loved by others I would almost say that we are indispensable; and no man is useless while he has a friend.—*Robert Louis Stevenson.*

## MIRACLE-WORKER IN AUSTRIA EXPOSED

Fraud Discovered: Sent to Prison

OTHER INSTANCES OF SUPERSTITION

Criminal Monks in Poland also Published

OTHER EUROPEAN NEWS OF THE DAY

SIENA, Feast of the Purification, 1914.

WRITING from the home of the most interesting woman Saint in the Kalendar, since New Testament days, it may seem ungracious to speak of what the newspapers have called this week "the exposure of a pretended saint and miracle-monger"; and yet it is only by eliminating the false that we can ever make the true stand out clearly.

It was in Southern Austria that this woman masqueraded as "a saint." Certain days every week she feigned "ecstasies," which were taken to be as real as any ever attributed to St. Catherine of Siena. In the course of such "trances" she appeared to sweat blood from her head, her hands, her feet, and her side, and she was supposed to be able to prophesy and to heal the hundreds who came in frequent pilgrimages. Part of the money she received thus went to the Cappucine Monastery in Fiume that long sheltered her, or to a priest who became her patron in Laibach. The Archbishop of Bosnia gave her quasi-recognition and authorization by an official visit. Now she has been sent to prison for ten months on a charge of blackmail and fraudulent practices. Discovered buying fresh calf's blood at a butcher's led to her arrest and sentence. She claimed that she had learned the trick from a nun to whom she was, for a time, a sort of servant.

Humbug saints, and a too credulous readiness to accept them, are no new thing in lands where child-like natures are

Superstitions  
Not Dead

still a somewhat common possession, and having once had a real saint of world-fame and influence is likely to induce many conscienceless imitators. One of Boccaccio's tales of the time of the great plague of 1348 is based on this human propensity to play and be played upon—a rascal in his death-bed confession persuading a gulleless priest to report him as a life-long saint. Not to speak of what can happen and has happened even in the United States, something occurred this week indicating that the shores of the Mediterranean still shelter multitudes who are more medieval than modern.

A ship returning from Asia with five hundred pilgrims who had been to Mecca, some of them reported to be wealthy citizens of northern Africa, was forced to end its voyage at Malta because these devout people had become convinced by a fanatical fellow-pilgrim that to proceed in that particular ship was certain death. A "strike" of an intensity exceeding anything known even amongst "industrial workers of the world" was organized, and when the captain insisted that the ship must proceed to the African haven where it would be, they violently seized the power and steered for Malta, where they guarded the anchor and the engines until it was settled that they were not to go on by this unreasonably suspected steamer. A mood like this is often found in every religion where an "open Bible and universal education" are not recognized as essential elements in permanency and sanity. It is too prone to find morbid delight in such bloody spectacles as that of the Bosnian "miracle-monger," or in bodily excitements often leading eventually to lust and murder.

An atrocious example of low cunning and crime rather than mere superstition in the inner circles of religion came to

Some Criminal  
Monks

light the other day in a monastery at Petrikoff in Poland. Three monks had been systematically robbing the monastery—not only stealing the offerings for Masses, but going so far as to appropriate the jewels on the image of the Blessed Virgin. One of them, fearing that he was going to inform the authorities, killed his cousin in cold blood. A recent popular opera, "The Jewels of the Madonna," pictures the righteous horror of the simple peasants as well as the more reckless "camorra" when they discover that a young lover, to please his mistress, steals the sacred ornaments of the revered statue of the Virgin in the parish church—a horror that at times touches a sympathetic chord even in the hearts of critical American audiences. It will be realized, therefore, how this act of profane monks stirred the hostility of the Roman Catholic peasants of this Polish village. Usually the Roman Church is skilfully able to cover up its scandals, however shocking



they may be; but in the present case, the civil authorities having sentenced the culprits to long terms of imprisonment, they were brought under police guard into the church, clad in long, white penitential robes. The church and the altar were draped in black. The candles were black. At the end of a brief service, in which only one of the villains showed signs of repentance, the Bishop pronounced sentence of anathema, the white garbs were stripped from them, and, in the costume of convicts, they were led back to prison.

For some years allegations have appeared in American newspapers and magazines that an alarmingly large proportion

#### Defence of Girl Students

of girls who go to Europe to study art or music in such centres as Berlin and Paris fall into ways of life that are demoralizing and even immoral. Recently these have taken more definite form in the charges of a journal of music, and many influential members of the American Woman's Club in Berlin felt that the time had come to enter a protest in favor of the girls. Such a meeting has just been held in Berlin, with the patronage of Ambassador and Mrs. Gerard, who are Churchmen, the American Consul General, and a number of other distinguished people. The unanimous opinion was that the rare deviations from conventionality, arising largely from a mere desire for fun in a serious and lonely life, had been grossly exaggerated, and that the charges of immorality were decidedly unjust. This was given expression in a strongly worded series of resolutions in defence of girls abroad for the purpose of study. There is no doubt but that this meeting is in the right, for there are no finer characters in the world than the breezy, unaffected, unconventional but absolutely genuine young people who year after year come to Europe to obtain what it can give in the realms of art. The danger is that far from home and the restraining hand of friends who know and love them, they are sometimes too apt to say and do things that compromise them in communities where such freedom is not understood, as in America. More than that, there is a small element in each group of students which considers it "very smart indeed" to go near to, if not far beyond, the outer edge of recognized propriety. One young woman proclaimed loudly at a pension table that she had bought "the toughest post cards" she could find, to send home to her young men friends. It is natures like this that bring discredit upon more careful people. Then, too, there are others who by long and anxious months of study amid entirely foreign environment and under the strain of poverty and frequent disappointment, or by the very loneliness of their lives, become subject to melancholy or even a form of insanity, or if not this, readily fall into evil ways. Of such was no doubt the one who committed suicide the other day. For all such the close touch with home should never be given up, and the Church and other consoling agencies should be at hand to shelter and encourage in all time of need.

I have not been able to verify the facts, but the report is that the Abbé Lemire, who has been twenty years in the French Parliament, as well as loved and admired

#### The Abbé Lemire

by his congregation, has recently met with much ecclesiastical persecution because of his unwillingness to surrender his right to serve his department in the national legislature. It is said that he was threatened with excommunication if he ran again, and that in many ways the Vatican has shown its displeasure that an abbe of the Church should be willing to lend support to a frowned-upon government by participating in its counsels. The deputies showed their respect for him by making him Vice President, but he proved his Christian modesty by declaring that he did not wish for higher honor than a simple seat amongst his fellow-deputies. Of course, in theory, many of us will agree that the Church is right in not wishing its servants to become politicians in either a good or a bad sense; but the probability is that the Vatican is more concerned about the kind of politician the man is. If he is willing to put the interests of the nation second to the interests of Rome, one can easily see that opposition to his candidacy for office would at least be reduced. We in America believe a clergyman is wiser and more useful to keep out of politics. In England the clergy of the established Church are forbidden to enter Parliament, while Dissenters are quite free to go in, having such representatives now as Silvester Horne, D.D., where the "State Church" has none. It hardly seems fair; but the Church attitude is a better one in the long run; and the Church has its Bishops in the Upper House.

There is, as usual, much gossip in Rome as to why Pius

X. fails to appoint new Cardinals. Every now and then a consistory for such a purpose is rumored, but no official announcement is yet made.

#### No Papal Consistory Yet

A recent newspaper writer gives plausible reasons to prove that the present Pope has a settled policy to delay all such appointments in order to show that the old idea of a consistory, namely, that it was a mere gathering of ambitious men desiring promotion, must first be allowed to die a proper death. There may be something in this. We have every reason to look upon Pius X. as one of the best Christian men that ever sat in the Papal throne. His Christianity is of a kind that shuns personal pomp or selfish aggrandizement. He seems to dread the man who has only desire for office as a basis of Church enthusiasm and loyalty. Given some more years, with health and wisdom sustained, this Peasant Pope might have proved himself the kind of reformer the ecclesiastical world so sadly needs.

With the authorized centre of the larger portion of Christendom surrounded by so much uncertainty, it is pleasing to

#### Roman Mundus Discovered

record that Signoro Boni, director of excavations in the Roman Forum, announces that he has at last found the *Mundus*, around which the ancient city of Rome was built. He proceeds at length to describe what a *mundus* is. It was the hole dug in the ground on the Palatine Hill, presumably by Romulus and Remus, April 21, B. C. 753, as the actual and sacred centre of the proposed new city. Into this pit were cast shovels of earth from the former homes, with other precious things, and around it at suitable distances, and after much religious ceremony, were ploughed boundary lines where the walls of the city must rise. It seems that there really was this ancient civic centre, over which was placed a square stone, and on which there was to be kept burning forever a fire which would symbolize the common hearth of the city, as the fireplace does that of the private home. The stone was "the *porta*, the gate, which separated the world of the living from that of the dead," a theory taken to be suggestive of a vague faith among the ancients in life beyond the tomb.

One of those things that seem to Americans trifling but which sometimes shake all Europe has just occurred to ruffle the harmonious alliance of political Russia with political France. An ammunition and arms factory near Petersburg

#### Franco-Russian Disturbances

needed more capital, and it is reported, though denied, that the Krupps of Germany have furnished it, and have in effect bought these works. France's reason to be disturbed lies in the fact that her secrets of gun manufacture are possessed by this hitherto friendly factory of Pontiloff, and that now these state secrets may become the property of the designing Germans through this new Krupp ownership. The occurrence is spoken of as having "astounded the French nation," which therefore begins to doubt the friendship and good faith of Russia. Among other reasons prompting doubt are the facts that the military plans of Russia do not provide for a prompt response to France's possible call for help in case of a German attack; also that recent Russian naval orders gave to Germany sixty-nine million roubles, to England sixty-seven million, and to France only fifty-seven million. While the French papers speak of any coöperation between Slav and German as "unnatural," an English journal points out that "together they could dominate Europe." Why Russia has kept still while Germany crept once more into military and political influence in Constantinople, it would be hard to say. But this much we have a right to assume, that in the long run the natural lines of coöperation in Europe are not *diagonally*, as between Austria and Italy, or Russia and France, but *longitudinally*, as between England, Germany, and Russia, standing together against a "Solid South." The point of which, religiously speaking, lies in this: If unity of Church is to come, must it not first be through Anglican and Greek and, perhaps, Lutheran forces, rather than Roman, though with the ultimate hope that Rome would also come into line, which she could easily do if duly recognized as the ecclesiastical "mundus" of a constitutionally governed Christendom?

JAMES SHEERIN.

IN THE sunny land of Paradise we go on at the feet of Jesus growing in grace, growing in character, and getting more and more fit to spend eternity in Heaven. You will find that the Bible takes no notice of death at all: but what the Bible speaks of persistently is a great day that is coming, and the Saints under the altar cry, 'How long?' They, too, the Saints in Paradise, are looking for the great day.—*The Bishop of London.*



## APPOINTMENTS FOR NEW ENGLISH BISHOPRICS

### Three New Dioceses Will Receive Their Heads

#### BISHOP OF CHICHESTER CONDEMNS OPEN COMMUNIONS

Clergy Send Memorial to Canterbury Convocation

#### OTHER LATE ENGLISH NEWS

The Living Church News Bureau }  
London, February 10, 1914 }

THE following Crown nominations to the three new sees have now been announced: To be Bishop of Sheffield, the Rt. Rev. L. H. Burrows, D.D., Bishop Suffragan of Lewes and vicar of Hove (Brighton).

To be Bishop of Chelmsford, the Rev. J. E. Watts-Ditchfield, vicar of St. James-the-Less, Bethnal Green.

To be Bishop of Edmundsbury and Ipswich, the Ven. H. B. Hodgson, Archdeacon of Lindisfarne.

A few biographical details concerning the new Bishops designate may be of interest. Dr. Burrows is a cousin of the Bishop of Truro and a brother of the Principal of King's College, London University. He was born in 1857, graduated at Oxford in 1881, and was ordained to the priesthood in 1882. After eighteen years' varied parochial experiences as an incumbent in the diocese of Winchester, he was appointed by the Archbishop of Canterbury to the vicarage of Croydon, the most important one in the Archbishop's diocese, and which is fairly rivalling Leeds vicarage in being a stepping stone to the Episcopate. In 1909 Dr. Burrows was consecrated to be a Bishop Suffragan for the diocese of Chichester, having been previously an examining chaplain to the Bishop. In this capacity he has shown his general fitness to be an ecclesiastical ruler, and to organize the new diocese of Sheffield. He will, moreover, be a valuable and much needed acquisition to the Episcopate of the Northern Province. In his excellent paper at the last Church Congress the Bishop of Lewes set forth in a very definite manner the four objects of Christian marriage, and emphasized the religious and sacramental basis of this consecrated state of life.

With reference to the Bishop designate of Chelmsford I cannot do better than reproduce what the *Church Times* says of him:

"The Rev. John Edwin Watts-Ditchfield is well known in London as a hard-working East End priest of strong Evangelical convictions, and is regarded as a leader by the younger clergy of that school which has latterly shown signs of impatience with the rigid traditions and dry Protestantism of the older men. Mr. Watts-Ditchfield is beloved by his people at St. James-the-Less, Bethnal Green, and he is reputed to have one of the largest men's Bible classes in London. The clubs and organizations of his parish are both large and numerous, and he has certainly made dry bones live in a wonderful manner during his time in the parish. He recently undertook an extended tour in Australia as a delegate of the C.E.M.S. and received a warm welcome from the branches of the society in that continent. It is possible that his experiences on that journey widened his conceptions of Churchmanship to a considerable degree, and those who know him best decline to believe that as a diocesan Bishop he will fail to perceive that there are equally loyal Churchmen in the ranks of those with whose principles of Churchmanship he is not in full sympathy."

The selection of Archdeacon Hodgson for the new Bishopric in Suffolk has come with much more surprise than either of the other two Episcopal nominations. But perhaps this is only because he is not well known to the general body of Churchmen. He graduated with high honors at Oxford in 1878, and became senior student of Christ Church. After his ordination his time was devoted alternately to scholastic and parochial work. In 1897 he became connected with the diocese of Newcastle as vicar of Berwick-on-Tweed, and was afterwards made Hon. Canon of the Cathedral and examining chaplain to the Bishop, Dr. Jacob, now of the see of St. Alban's. The late Bishop of Newcastle, Dr. Lloyd, was too good a Churchman, I think, to have appointed Canon Hodgson Archdeacon of Lindisfarne had he not entire confidence in his Churchmanship and belief in his qualifications for high promotion in the Church.

The Bishop of Chichester has taken action in regard to the two grave breaches of the Church discipline which have been caused in the diocese by the invitation and admission of Protestant Dissenters to the Blessed Sacrament of the Altar.

The Bishop, in a public pronouncement against this innovation

of a "United Communion Service" in church, points out the main grounds on which such services are to be condemned:

"When the Church invites her children to Holy Communion, she conditions her invitation by, among other qualifications, that of Confirmation, and inasmuch as only those can be confirmed who have been baptized, she thus secures that the initial step of Holy Baptism has been taken before she admits them to Holy Communion. . . . There are some religious bodies that deliberately reject Baptism altogether. There are some who, while they do not forbid it, certainly do not emphasize its importance as 'generally necessary to salvation,' or who defer it to the time of personal conscious conversion. Who, then, can tell that there are none unbaptized among those who have been indiscriminately invited to come to a 'United Communion Service'? What warning is even given that the children's bread is given at the Father's Board to those who, according to the Church's teaching, have been made in Baptism the children of God? There is therefore, in a United Communion Service, the twofold danger, not only of teaching that the apostolic ordinance of Confirmation is immaterial and unnecessary, but also of belittling one of the two sacraments 'ordained by Christ in His Church as generally necessary to salvation . . .'"

It is no secret, the Bishop goes on to say, that many thoughtful Nonconformists themselves regard overtures of this kind with grave disapproval, if not with contempt. Some at least of the differences in faith and practice which divide them from us are, in their minds, fundamental. It is useless to pretend that such differences are not real, and an invitation to all and each to join in an "open Communion," irrespective of how much or how little they believe as to what the Holy Communion of the Body and Blood of Christ really means and is, is to ask them to ignore those fundamental differences as to orders and sacraments which all the while every thoughtful man knows in his heart to be the real obstacles to vital unity. "Such an attempt," says the Bishop, "is therefore obviously, though unintentionally, wanting in sincerity, as well as being a cheapening of those holy mysteries which the Church regards as her most precious possession, and which she therefore, without judging others who do not see with her, bestows upon her own children only after careful instruction and preparation." True, lasting unity, the Bishop says, must rest on principles, not on sentiment; "on an abiding inner oneness, not on a transitory concordat, and can only be built upon the same foundation as in the apostolic days—'one Lord, one Faith, one Baptism, one God and Father of us all.'"

The *Times* of yesterday published a very weighty and notable memorial to the Upper House of the Convocation of Canterbury in protest of the denial of fundamental unities of the Catholic faith and of Episcopacy as essential to the being of the Church Militant by some of the clergy. The memorial is being largely signed by clergy of the diocese of London on the invitation of such influential Churchmen as Prebendary Cardwell, rector of St. Anne's, Soho, Prebendary Ingram, rector of St. Margaret's, Lothbury, Prebendary Pennefather, vicar of Kensington and Proctor in convocation, the Rev. Lord Victor Seymour, vicar of St. Stephen's, South Kensington, the Rev. the Hon. A. Hanbury-Tracy, vicar of St. Barnabas', Pimlico, and others. The memorialists express themselves as follows:

"We, the undersigned priests in the diocese of London, desire to approach our fathers in God and pray them to receive from us the expression of our grave anxiety at the present time.

"First, in consequence of the unchecked denial of certain fundamental truths of the faith by some who hold office in the Church; and

"Secondly, in consequence of the widespread tendency to approach the problem of reunion among Christians in a way that is clearly inconsistent with the belief that episcopal ordination is essential to a valid ministry of the Word and Sacraments.

"For the sake, therefore, of ourselves and of our people we are driven to ask our spiritual fathers—

"First, to repudiate the claims of some clergy to reject the Miracles of our Lord's birth of a Virgin and the actual Resurrection of His Body from the Tomb, because we believe that these truths lie at the very centre of our faith and that the statements of the Bible and the Creeds with regard to them are perfectly plain and unambiguous;

"And, secondly, to make it plain that in accordance with the teaching of the Church in all ages the Church of England has always taught and must continue to teach the necessity of episcopal ordination as a condition of exercising the ministry of the Word and Sacraments.

"We desire to express our unwavering belief that the Church of England is a true part of Christ's Holy Catholic Church, and, whilst recognizing the fact that freedom must be allowed within well-defined limits, we humbly ask to be reassured as to principles to which we have referred, being convinced that on this basis alone the Church of England can make the most of its opportunity and best fulfil its mission."

The Bishop of St. Davids has written to the *Times* news-

#### Breaches of Discipline



paper to supplement the statistical information about Welsh Protestant Dissent which appeared in its columns on January 1st, by figures for Wales and Monmouthshire. The population of the principality in 1901 was 2,012,876 and in 1911, was 2,420,921. The adherents of the Calvinistic Methodists, which represent the part of the population which belongs in any way to the sect, and include both full members and children of all ages, at the end of 1912, were 308,563, as compared with 313,292 at the end of 1905. The other three larger sects—the Congregationalists, Anabaptists, and Wesleyans—give no official figures for adherents, but as the ratio of adherents to full members does not differ very much among the Protestant sects, a computation based on the Calvinistic Methodist ratio would give the adherents of the four larger bodies at 922,008, and if minor sects are added, the adherents of Protestant Dissent taken together would come in 1912 to about 959,227, "or less," says the Bishop, "than 40 per cent. of 2,420,921, the population in 1911." It is therefore a delusion to suppose that Protestant sectarianism has any preponderant hold on the Welsh population of the country.

A meeting has been held of the committee of the women workers of the S. P. G. The secretary of the society, Bishop Montgomery, presided, this being his first appearance at a meeting since his return from India. He said that the income of the Society for the past year had exceeded that of the previous year by nearly £34,000. The total income for the year had been £250,535. The challenge of the anonymous donor last February had drawn large gifts, amounting to £10,000. Probably two-thirds of the increase resulted from the direct or indirect efforts of women. What the secretary might have to say about India was reserved for the annual meeting.

A meeting of the beneficed clergy of the Archdeaconry of Halifax has been held to elect a Proctor in convocation, and the Rev. Dr. Frere, of the Community of the Resurrection, was one of the two who were nominated. The question was raised whether Dr. Frere, being unbeneficed, could be allowed to represent the clergy in convocation. The Archdeacon's reply was, in brief, that the legal and historical arguments for and against are so complex and so highly technical that it certainly would not behove him to express an opinion, still less to presume to decide it by declining to accept the nomination of Dr. Frere. The responsibility in a case of this sort must ultimately rest upon the Archbishop, as President of convocation of the Province of York. The voting then took place, and Dr. Frere was defeated by three votes only. A poll was demanded, with the result that Dr. Frere was elected with 47 votes against 31.

The Bishop of Zanzibar (Dr. Weston), arrived in London from Paris on Friday afternoon, the 6th inst. He was met by the Bishop of Nyasaland and Mr. Travers, secretary of the Universities' Mission to Central Africa. In reply to a question, the Bishop said that at the moment he had nothing whatever to say about the Kikuyu controversy. He went to the House of Charity in Greek street, where he was welcomed by a number of Churchmen.

J. G. HALL.

**A CROWN OF FLOWERS**

Thy crown of thorns, Thy crown of thorns,  
 O Christ, I, sorrowing, see,  
 And, on this day that saw Thee rise,  
 Would flowers weave for Thee!  
 Lord, every bloom that I entwine  
 Is Thy sweet gift to me,  
 And, in the garden of my life,  
 I tend each one for Thee.

I gather Patience as I go,  
 Long-suffering, each day—  
 Of Gentleness, of brightest Hope,  
 Each hour add a spray;  
 While, interwove in every space,  
 To make Thy crown complete,  
 Is Love—Love—Love—for never Lord,  
 Was flower grown, more sweet.

My crown of deeds—my crown of deeds,  
 O Christ, I offer Thee,  
 On this glad day, and every day  
 Oblation meet to be;  
 Thus would I have Thee feel, dear Lord,  
 Of my neglect no thorn,  
 With "all things lovely," "all things pure,"  
 Would I Thy brow adorn.

HELEN ELIZABETH COOLIDGE.

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**Immense Work in Progress at St. Thomas', Grace, and St. Bartholomew's Churches**

**PLAN OF CARNEGIE PEACE UNION**

**Laymen's Lectures at Trinity Church**

**OTHER CHURCH NEWS OF THE METROPOLIS**

New York Office of The Living Church }  
 37 East 28th St.  
 New York, February 24, 1914 }

THE year books of several important city parishes were distributed last Sunday. Besides the usual annual report of finances, the census of the parish, and the official acts of the clergy, interesting reports of the choirs, Sunday schools, and benevolent agencies are given in detail and in some cases with attractive illustrations.

The book "sent out with the compliments of the Rector" of St. Thomas' is particularly attractive, and the rector's preface is full of interesting matter. Dr. Stires refers to the great event in 1913, when the new and costly parish church was opened for divine worship. He alludes to the extraordinary beauty of the structure, within and without, as emphasized by the great architects who have viewed it. "The development of the plan, the construction of the building, the payment of the money, all have been accomplished to this point with quietness and confidence."

Concerning the newspaper discussion as to whether more credit should be given to Mr. Cram or Mr. Goodhue, the remark is quoted, "There is glory enough for all." It is vain to inquire which of two essentials is more important. The plan of the church—the organism itself—is entirely Mr. Cram's, while all of the beautiful detail is entirely Mr. Goodhue's. There is reason to believe that St. Thomas' represents the best that each genius could contribute.

In discussing the probable date of the consecration, Dr. Stires writes that he would like, if possible, to have the consecration shortly after Easter. Before this service of consecration, \$150,000 must be given to complete the payments on the present contracts for construction. Later, about \$1,000 will be needed for important carving on the Fifth avenue front of the church, on the south portal of the great tower, for the permanent woodwork and furnishings in the chancel, and other items of equipment. It is hoped that memorial offerings will provide the permanent windows, the altar and reredos, the altar and chancel furniture in the chantry, the pulpit, the lectern, and other similar opportunities. The time is not far distant when there should be daily morning and evening prayer in the church, with at least a small choir. This will be possible through the establishment of a choir school.

The statistics of St. Thomas' Church and chapel (on the East Side) are worthy of study, especially the very generous contributions to the cause of missions—general, domestic, diocesan, and local. Some of the more important items are: Sunday school officers, teachers, and pupils, 931; communicants, 3,878; receipts, November 1, 1912, to November 1, 1913, \$268,777.25; disbursements—for the poor, \$8,326.05; for St. Thomas' chapel, \$28,770.45; gifts to institutions, charities, etc., within the diocese: diocesan missions, \$1,368; City Mission Society, \$4,291.47; Seamen's Church Institute, \$5,671.52; other mission work in the diocese, \$7,491.08; Church charities in New York City, \$17,986.61; certain diocesan objects, \$64,845.84; domestic missions, \$11,709.37; foreign missions, \$15,212.76; Indian missions, \$595; general missions, \$12,861.66; missions to colored people, \$1,249.84; theological education, other objects outside the diocese, \$42,785.54; total disbursements, \$268,777.25. This report does not include an outlay of about \$1,275,000, for the purchase of the new rectory, and the erection of the new church and parish house.

One has only to peruse such a year book as that of Grace Church to realize that even though parish work be confined to a downtown district, there is no lack of opportunities for religious work and for social service. It would seem in this case, as is true of many

other of New York's institutional religious centers, that it would be impossible to add even one to the long list of activities along lines that touch closely the life of the people. Naturally, the Grace Church volume has much to say regarding the loss of the Rev. George H. Bottome, who was connected with the parish for so many years. His loss was a severe one, but his successor at Grace chapel, the Rev. Frederick Edwards, has taken up the work where his predecessor left off, and the movement forward is still going on. In connection with Grace chapel, it is noted that the need is felt of establishing the mission-house, in which the work for women is centered, close to the main East Side settlement. The parish owns land back of the vicarage which would do admirably for this purpose, and the hope is expressed that \$50,000 may be given for a new building on this site. The sum received from the sale of the present mission house, together with the Campbell endowment fund, would, the

**Year Book of Grace Church**



rector, Dr. Slattery, believes, keep the new building in repair and largely support it.

The year book of St. Bartholomew's parish is a bulky volume of 222 pages, but there is no more space than is needed to give a record of the manifold activities of this important downtown parish. Communicants number 3,190, a gain of eighty over the total reported a year ago. The Sunday schools have 1,377 officers, teachers, and scholars, and the clubs have a total membership of 2,616. Receipts for the year aggregated \$253,174, which included \$5,500 given as an endowment for the motion-picture outfit, and \$14,005 given for the clinic. With the chapel, guilds, societies, clubs, etc., at work, there is a roll of 230 names, representing the paid force alone. In addition to these, there are no less than 554 volunteer helpers.

The rector, the Rev. Dr. Leighton Parks, who recently celebrated the tenth anniversary of his rectorship, has appealed to his congregation for a parish endowment fund of \$2,000,000. The rector believes that this sum can and will be raised. Within the decade since the coming of the present rector, the clinic work has been enlarged, the old rectory in Madison avenue has been changed into a chapel, a new rectory purchased in Thirty-eighth street, and a summer chapel of St. Francis, at Pawling, has been built.

Beyond the fact that Bishop Greer has accepted the post of president of the Carnegie Peace Union there is nothing to report beyond what has been widely printed in the daily papers. The trustees will be incorporated in order to receive and administer the income of the trust fund of \$2,000,000 recently given by Mr. Andrew Carnegie. The donor invited twenty-five distinguished clergymen to a luncheon at his residence on February 11th. After the luncheon, Mr. Carnegie read an address of presentation, and said, in part:

"Gentlemen of many religious bodies, all irrevocably opposed to war and devoted advocates of peace: We all feel, I believe, that the killing of man by man in battle is barbaric and negatives our claim to civilization. This crime we wish to banish from the earth; some progress has already been made in this direction, but recently men have shed more of their fellows' blood than for years previously. We need to be aroused to our duty and banish war.

"Certain that the strongest appeal that can be made is to members of the religious bodies, to you I hereby appeal, hoping you will feel it to be not only your duty, but your pleasure, to undertake the administration of \$2,000,000 of 5 per cent. bonds, the income to be so used as, in your judgment, will most successfully appeal to the people in the cause of peace through arbitration of international disputes; that as man in civilized lands is compelled by law to submit personal disputes to courts of law, so nations shall appeal to the Court at The Hague or to such tribunals as may be mutually agreed upon, and bow to the verdict rendered, thus insuring the reign of national peace through the international law. When the day arrives, either through such courts of law or through other channels, this trust shall have fulfilled its mission.

"After the arbitration of international disputes is established and war abolished, as it certainly will be some day, and that sooner than expected, probably by the Teutonic nations, Germany, Britain, and the United States first deciding to act in unison, other powers joining later, the trustees will divert the revenues of this fund to relieve the deserving poor and afflicted in their distress, especially those who have struggled long and earnestly against misfortune and have not themselves altogether to blame for their poverty. Members of the various churches will naturally know sufferers well, and can therefore better judge. As a general rule, it is best to help those who help themselves, but there are unfortunates from whom this cannot be expected.

"After war is abolished by the leading nations, the trustees, by a vote of two-thirds, may decide that a better use for the funds than those named in the preceding paragraph has been found, and are free, according to their own judgment, to devote the income to the best advantage for the good of their fellow-men.

"Trustees shall be reimbursed for all expenses incurred in connection with their duties as trustees, including traveling expenses, and to each annual meeting expenses of wife or daughter.

"Happy in the belief that the civilized world will not, cannot, long tolerate the killing of man by man as a means of settling its international disputes, and that civilized men will not, cannot, long enter a profession which binds them to go forth and kill their fellow-men as ordered, although they will continue to defend their homes if attacked as a duty, which always involves the duty of never attacking the homes of others, I am,

"Cordially yours,

ANDREW CARNEGIE."

Mr. Carnegie was elected the temporary president of the union. After he had taken the chair, the body was permanently organized with Bishop Greer as president, Dr. William P. Merrill, vice-president; Dr. Frederick Lynch, secretary, and George A. Plimpton, treasurer. Executive Committee: Dr. Charles E. Jefferson, chairman; Hamilton Holt, Prof. William I. Hull, the Rev. C. S. Macfarland, Prof. Edwin D. Mead, Dr. Robert E. Speer, and Dr. James J. Walsh. Among other trustees are Cardinal Gibbons, Bishop Law-

rence, Bishop E. R. Hendrix of Southern Methodist Episcopal Church; Dean Shailer Mathews, of Chicago University; the Rev. Junius B. Remensnyder, New York; the Rev. Charles E. Jefferson, New York; the Rev. Arthur Judson Brown, secretary Presbyterian Board of Foreign Missions; the Rev. Peter Ainslee, chairman Christian Unity Commission of Church of Disciples, Baltimore; the Rev. Francis E. Clark, president Christian Endeavor Societies of the World; John R. Mott, Francis Lynde Stetson, Archbishop Glennon of St. Louis, Rabbi Emil G. Hirsch, Chicago.

A course of lectures has just been completed at Trinity Church which is of particular interest as showing the desire of laymen for a clearer knowledge of the Bible and their readiness not only to attend lectures on the subject but also to undertake all the necessary arrangements for securing the privilege. A few weeks ago several laymen of Trinity asked the rector about the possibility of having a course of such lectures, to be delivered after business hours on week-days. Dr. Manning heartily approved of the plan, and arranged with the Rev. Stuart L. Tyson, professor of New Testament Exegesis at the University of the South, to give the lectures. With the exception of securing the lecturer, all arrangements were made by the committee of laymen which was organized to take charge. The lectures were given in the chapel of All Saints' at Trinity Church at 5 o'clock on three afternoons in Septuagesima week and three in Sexagesima week, with a final lecture on the afternoon of Shrove Tuesday. The course was to have included only six lectures, but at the request of the men, an additional hour was given to the Fourth Gospel. The first two lectures were on the subject of the Bible as a whole, the next two on the Synoptic Gospels, the fifth and sixth on the life, character, and letters of St. Paul, and the seventh, as has been said, on the Fourth Gospel. The success of this course has been shown that busy men will find time to give to the study of Holy Scripture, and are willing to go to considerable trouble in arranging and attending instructions which deal with them. In this case there is also an additional benefit, for the men who have had the matter in charge have made themselves a permanent committee to arrange for other lectures in the future, and also to undertake any other work which may be assigned to them by the clergy.

The work of the Floating Hospital and the Seaside Hospital maintained by St. John's Guild in caring for babies and mothers during the last year is described in the annual report of the guild, made public last week.

The Floating Hospital, into which the barge Helen C. Juilliard was converted, made fifty-two trips last summer, carrying 42,635 children and 15,252 mothers. Despite this large number, which was an increase over the preceding season, the guild was forced to leave behind more than 3,600 mothers and babies for whom there was no room on the boat. The Seaside Hospital, at New Dorp, Staten Island, cared for 2,134 patients during the summer, of whom 2,088 were cured or improved, and only twenty-one died. When the summer season ended the hospital was kept open for convalescents and supplementing the work of the crowded city hospital. To keep up this convalescent service during the winter, it was announced, \$4,000 a month will be necessary. The total receipts during the year were \$83,449, while the Floating Hospital cost \$26,602 and the Seaside Hospital \$42,403. The guild was forced to run into debt to the extent of \$95,000 in order to complete a new wing to the Seaside Hospital.

At the Ascension parish house there are being given exhibitions of interesting modern paintings by well known artists. At present there is there on exhibition a strikingly beautiful group of landscapes and many characteristic portraits by Ella Condie Lamb (Mrs. Charles R. Lamb). Those of Mrs. Lamb's friends who are familiar with her portraits only will be pleasantly surprised to see that she has been equally successful with her landscapes, which show an enthusiastic appreciation of the beauties of nature. Prior to Mrs. Lamb's exhibition, Mr. W. F. Stokes, the polar scene painter, showed a selection of his paintings at this parish house. Mr. Stokes cruised three years with Admiral Peary, and these pictures represent some of the beautiful snow and ice scenes which he witnessed.

By the will of Mrs. Martha W. Wardwell, widow of William T. Wardwell, the following bequests have been made: New York Association for the Blind, \$2,000; St. Paul's Church, Rahway, N. J., \$3,000; Trustees of the Aged and Infirm Clergy Fund, \$3,000; Domestic and Foreign Missionary Society, \$7,000; St. John's Guild, \$1,000; and the National Temperance Society, \$500.

Lenten cards showing special services and addresses are too prolific for it to be feasible even to mention them. There are several series of noon-day services, including those at Trinity Church and at the Church of the Holy Communion. The speakers at the former take appointments for a full week, except that Bishop Greer begins with the three days following Ash Wednesday. Those for the several week following are Rev. Dr. Endicott Peabody, Rev. Dr. J. Paterson Smyth, Ven. Hudson Stuck, D.D., Rev. George Craig Stewart, Rev. Dr. Edward M. Jeffreys, Rev. Dr. John Mockridge, and, for Holy Week, the Bishop of Kentucky. For the whole of Trinity

#### Lectures on the Bible

#### Work Among Babies and Mothers

#### Exhibition of Paintings

#### Some Large Bequests

#### Special Lenten Services



parish there are also united services arranged for Wednesday evenings to be given at different churches within the parish, the addresses being on the Creed.

St. Stephen's College has received the gift of a festival set of Eucharistic vestments from All Saints' Church, Dorchester, Boston.

To become managing editor of the *Christian Socialist* in Chicago, the Rev. Irwin St. George Tucker has resigned his special work at St. Mark's Church, Second avenue and Tenth street. The Rev. William Miller Gamble of York, Pa., has accepted the post made vacant by Mr. Tucker.

The usual Washington's Birthday conference for the officers and members of the Brotherhood of St. Andrew, in the metropolitan district, was held on Monday morning and afternoon, February 23rd, at the Cathedral of St. John the Divine. The local chapters

**B. S. A. Conference**

were well represented at the early celebrations of the Holy Communion. Synod Hall was crowded with seniors and juniors throughout the day. The programme for the conference and mass meeting as printed several times in the columns of THE LIVING CHURCH, was fully carried out. All the advertised speakers appeared and spoke on their assigned topics. As this telegraphic dispatch is received as the paper goes to press, a report of the addresses will be published in the next issue. The painstaking labors of the committee on arrangements (Mr. Walter Kidde, chairman), and of the field secretary (Mr. Franklin Spencer), brought together a gratifying number of Brotherhood of St. Andrew members, who listened with sustained interest to the carefully prepared and inspiring addresses.

**MR. PEPPER TO LECTURE ON PREACHING**

Layman Will Deliver the Yale Lectures Next Year

**PRE-LENTEN HAPPENINGS IN PHILADELPHIA**

The Living Church News Bureau } Philadelphia, February 24, 1914 }

THE news of the election of George Wharton Pepper to deliver the annual course of lectures on the Lyman Beecher Foundation in the Yale Divinity School was received by Philadelphia Churchmen with great satisfaction. Mr. Pepper is a Philadelphian honored not alone for the name he bears, but also for his own worth as a Churchman and a citizen. While one of the leading members of the bar, he is one of the most active Churchmen in his parish and in the diocese. He responds to every call made upon him by the Church without hesitation, and always cheerfully. The secular press joins the Church in expressions of appreciation for Mr. Pepper's appointment in an editorial which appeared in the *Evening Telegraph*. It said:

"The action of the Yale Corporation in selecting George Wharton Pepper to deliver the annual course of lectures on Preaching on the Lyman Beecher Foundation is as unusual as it is a refreshing innovation.

"This lectureship, one of the most famous in the theological world of America, has always hitherto been held by a clergyman. Mr. Pepper is the first layman to hold it and thereby breaks a precedent of long standing. But his appointment establishes a new one that might be followed with advantage in the future with the same excellent results as we predict will follow Mr. Pepper's incumbency.

"By training, tradition, education, and personal endowment, Mr. Pepper is unusually qualified to speak *ad clerum*. He is not only well versed in canon law, but in theology as well. In matters which concern the relations of religion to social welfare, Mr. Pepper is deeply interested. In his personality a genuine and virile spirituality is most happily combined with a powerful mind and great executive capacity. He holds decided views on theological subjects, but with none of the contentious and acrid orthodoxy that distinguishes so many leaders of the Church. He has labored hard for Christian unity and Church union, and it is in such sweet reasonableness of mind and temper as are invariably displayed by Mr. Pepper that the real hopes of the movement for the reunion of Christendom are bound up.

"It will be a good and wholesome thing for the pulpit to hear from the pew. It has been too much the other way 'round. The subject of preaching has been treated heretofore rather too exclusively from the inside, and somewhat professionally, as an art. Mr. Pepper is well qualified to follow these traditions and to improve on them by reason of his skill as a pleader. But he will, we are sure, go deeper and farther, and impart to his young hearers a valuable insight into the workings of the lay mind, and will disclose some of the secret of spiritual psychology from the standpoint of a high-minded and non-professional fellow-helper.

"Yale Divinity School is fortunate to have Mr. Pepper as its

special lecturer on Homiletics and the pastoral office, and Mr. Pepper is to be felicitated upon the high compliment which so distinguished a church and divinity school has paid him in selecting him to instruct its future ministers in the high and holy duties of their sacred calling."

The subject at the weekly meeting of the Clerical Brotherhood was "A Provocation to Controversy," which was introduced by the Rev. William C. Richardson, D.D. Dr. Richardson advocated an "all-but-the-cover" revision of the Prayer Book. The discussion was vigorous. Many criticisms of the book were made and some suggestions as to betterment.

**Clerical Brotherhood**

In the afternoon of the same day there was a conference in the Church House on Rural Parishes. The principal speaker was the Rev. Warren H. Wilson. He urged men in rural parishes to study the things pertaining to the soil and through this to get into touch with the people to whom they minister. Bishop Garland also spoke on the subject deploring the fact that the young men of the Church do not go to the country parishes, but rather seek those in the city. He felt that the city is dependent upon the work of the country priest. The continuous flow of the population to the city presents serious problems for Christianity unless that population is taught before it leaves its home the truths of the Christian religion.

**Conference on Rural Parishes**

The meetings of the Local Assembly of the Daughters of the King are always interesting. The one held in the Bishop Stevens Memorial Church of St. Simeon last Tuesday was unusually so. Mrs. Edwin C. Grice, former president of the Home and School League, in the afternoon session told her hearers that the Church was not doing its full duty in its attempt to make its imprint upon civic life. She believed that the clergy were not keeping the people in the pews informed of actual conditions. She suggested that the church buildings be open all the time and that some method of instruction be devised by which people could at any time learn the facts of the lives of the people living around them. In the evening the Rev. Thomas S. Cline preached the sermon at the service. Twenty-two parishes were represented. An important change of the date of the annual meeting was made. It was decided to meet on the Tuesday nearest to the tenth of May instead of in November as now arranged. The chief purpose for this change is that the reports of the work for the winter may be made before the warm weather sets in, and may include a continuous period.

**Daughters of the King**

The Rev. Joseph Holland Earp, who has been one of the assistants at the Church of the Holy Apostles for three years, will succeed the Rev. Edwin S. Carson in the rectorship of the Memorial Church of St. Paul. Mr. Earp has made a reputation for himself and the parish of the Holy Apostles in his zeal for Social Service. For some weeks he has had one of the leaders of the movement, in this city, giving lectures in the parish. St. Paul's is one of the most active and live parishes in the city and holds a leading position among the Christian bodies in South Philadelphia. Many of the members are active leaders in the Church and in the Brotherhood of St. Andrew.

**Change in Rectorship**

The Brotherhood has undertaken with its usual zeal the services in the Garrick Theatre, old St. Paul's, and old Christ Churches during Lent. The speakers announced for Ash Wednesday are, Bishop Rhinelander at the Garrick; the Rev. James DeW. Perry, D.D., at old St. Paul's, and the Rev. C. S. Hutchinson at old Christ Church. Prominent Bishops and priests are announced for all the following days of Lent. In St. Stephen's, where the services are under the direction of the parish organization of the Brotherhood, the Ash Wednesday speaker will be Bishop Garland. During recent years there has been a steadily increasing interest in all these services on the part of the public. Many times the entire seating capacity of the buildings has been insufficient. It is a mark of growing Christian devotion when the people will leave a large part of their dinner-hour and go to church. The representative character of the people at these meetings has also been noticeable. Business and professional men and women alongside men and women from the stores and shops have attested the universal appeal of the religion preached there.

The second annual missionary service of the G. F. S. was held in Christ Church, Sunday evening, February 8th. The nave of the historic old church was well filled and late-comers were compelled to be seated in the gallery. The entire service was a most inspiring one. The Rev. Dr. Louis C. Washburn read the service. The Rev. George Lynde Richardson spoke for ten minutes on the Value of Missions. He was followed by the Rev. J. Thompson Cole, who was formerly a missionary to Japan, who told about the work there. The Rev. P. N. Tsu, of the missionary district of Shanghai, held the entire congregation spellbound with an eloquent description of the work in Shanghai. After the service, Mr. Tsu greeted all the members of the G. F. S. who remained.

At the meeting of the Church Historical Society held in the

**G. F. S. Missionary Service**

(Continued on page 631)



## PROGRESS IN CHICAGO MISSIONARY WORK

### Reports Submitted to the Board of Missions Last Week

#### AFTERMATH OF VICE COMMISSION WORK REPORTED

Preparing for Lent

#### OTHER NEWS OF CITY AND DIOCESE

The Living Church News Bureau }  
Chicago, February 23, 1914 }

**A**N unusually important meeting of the diocesan Board of Missions was held in the Church Club rooms on Thursday afternoon. Among items of progress Bishop Anderson reported an organized mission being formed at Elmhurst, where the Church services have been for many years conducted in a private chapel, generously provided by the owners but not officially connected with the diocese. The new work in Irving Park, commenced under the leadership of the Rev. H. E. Ganster some months ago, while he was in charge of St. John's Church, has been given the name of St. Stephen's mission, and is now one of the unorganized missions of the diocese. The mission of Holy Cross, in the Stock Yards district, is prospering under the leadership of the Rev. T. M. Baxter. The mission at De Kalb, the Rev. F. C. Grant, priest in charge, has recently paid \$500 on its mortgage debt. The debt on the mission at La Salle, the Rev. F. S. Fleming, priest in charge, has also been recently reduced. Nearly all the missions in the diocese are prospering, and they are advancing in growth and interest with encouraging strides. Several important committees have been formed, including one on Italian Work in Chicago, and another on work among deaf-mutes, backing up the efforts of the Rev. George F. Flick. There were fully one hundred deaf-mutes present on Septuagesima Sunday at the service in the Hibbard Memorial chapel of Grace parish, when Bishop Toll confirmed a class of four men and four women. Another new committee is called "The Committee on Survey," and its duties will be to cooperate with the Bishops, and with the clergy of parishes and missions, in looking out for new openings for the Church to establish Sunday schools and new missions, especially in and around Chicago and its suburbs. Bishop Anderson referred to the fine work being accomplished this year through the diocesan Laymen's Missionary Committee, of from sixty to seventy-five laymen, representing as many parochial and missionary congregations of the diocese, and helping to arouse and to maintain missionary interest in their respective congregations. Mr. F. F. Ainsworth, the treasurer of the diocese, stated that rarely, if ever, had the apportionment for diocesan missions been so promptly paid by the contributing congregations as it is being paid in this year. There are about sixty active parochial missionary committees in the diocese at present. Considerable discussion was given to the project of appointing a missionary secretary of the Board, whose whole time should be given to the work of furthering the missionary spirit throughout the entire diocese. The details were left to the executive committee. Other business was the question of purchasing a portable chapel for use in the diocesan mission field.

On Monday, February 16th, the Round Table of the clergy was addressed by Mr. S. P. Thrasher, the general superintendent of the

#### Efforts of Committee

Committee of Fifteen, recently organized, as part of the aftermath of the well-known report of the Chicago Vice Commission, "to aid the public authorities in the enforcement of the laws against pandering and to take measures calculated to prevent the traffic in women." Since May 1, 1913 (less than one year), 76 persons have been arrested for pandering and related crimes. Of these, 46 have been convicted and punished. Fines aggregating \$9,710 have been imposed. Twenty-five girls have been restored to their parents or sent to correctional institutions. Some 250 disorderly resorts, which were used more or less in the traffic in women, have been put out of business. This Committee of Fifteen has begun to organize local sub-committees in all parts of Chicago. One was organized in Hyde Park on February 17th, at a meeting called by the Council of Hyde Park Churches, and will work in cooperation with the Law and Order Committee of that body in meeting these conditions locally, wherever they may arise.

The Chicago local assembly of the Brotherhood of St. Andrew held three sectional conferences preparatory for Lent, on the evening

#### Three B. S. A. Conferences

of Wednesday, February 18th, as follows: North Side, at St. Simon's Church, Sheridan Park, speaker, the rector, the Rev. Leslie F. Potter; West Side, at St. Andrew's Church, the rector, the Rev.

Frank E. Wilson, speaker; South Side, at Christ Church, Woodlawn, speaker, the rector, the Rev. Charles H. Young.

Miss Sibley, who has been at work in the Philippines for a year or more, under Bishop Brent, has been speaking in Chicago lately at various gatherings under the auspices of the Woman's Auxiliary. She has been enlisting much cooperation, especially on behalf of the lace work done in connection with the Church's mission to the Philippines.

#### Miss Sibley's Appointments

The Church Club of the diocese gave a reception and dinner at the Hotel Sherman, in the Louis XVI. room, on the evening of

#### Church Club Entertains

Wednesday, February 18th, Bishop Anderson being the toastmaster. Ladies were invited as well as the members of the club. The addresses were on missionary themes, and the speakers included Bishop Anderson, Bishop Toll, the Rev. F. G. Budlong, the Rev. George Craig Stewart, Mr. Charles E. Field, Mr. W. R. Stirling, and Mr. Ernest C. Reckett. Rarely has the Church Club enjoyed so varied and brilliant a series of addresses as those of this very enjoyable occasion.

The Chicago Opera House, where the Lenten noon-day services have been held for several years in succession, is being torn down

#### Lenten Noon-day Services

to make way for a new building, so those services for the coming Lent will be held in the Majestic Theatre, on Monroe street between State and Dearborn. Bishop Anderson will be the speaker on Ash Wednesday and for the two following days, and Dean Sumner will speak on Saturday, February 28th. The Rev. Dr. W. F. Faber of Detroit will speak on March 2nd to 6th, inclusive. Other invited speakers from outside of Chicago will take the remaining weeks of Lent.

The Churchmen and Churchwomen attending the University of Chicago held a dinner at the Hutchinson Café of the university on

#### Church Students Hold Dinner

Friday evening, February 20th, this being the first time that the two clubs, which have been organized this year at the university among the students who are Church people, have met at dinner. The speaker of the evening was the Rev. George Craig Stewart.

TERTIUS.

## NATIONAL ORGANIZATION OF ACOLYTES PROPOSED

**S**T. VINCENT'S Guild for Acolytes has existed in the Church of the Advent, Boston, for about twenty years, so far as any records now existing show. Its *Manual* contains a constitution, in which are a few simple rules of conduct; an office for the meetings, with a form of admission of members (after a probationary period as servers of, generally, a year) in which the candidate is formally vested with the surplice, and the medal of the guild bestowed upon him as a token of his admission to the guild.

During the past three years this *Manual* has been used in over thirty parishes throughout the country: Massachusetts (6), Maine (1), Rhode Island (1), New York (8), California (2), Colorado (1), Connecticut (4), Florida (2), Indiana (2), Kansas (2), Pennsylvania (2), Washington (1), Wisconsin (1), Minnesota (1). It is taken as a basis by priests to organize parochial guilds for servers. Many of these and others already having organizations have expressed a desire to be "affiliated with St. Vincent's Guild or some similar organization," that they might feel more closely bound to their brothers throughout the Church.

An organization on these lines, with a few simple rules and prayers, would be a bond to unite many scattered and isolated servers all over the country, more closely to their brethren in the larger centers of population, and be a means of strengthening our American Catholic Church, giving us all a wider horizon.

Besides intercessory prayer and the promotion of greater friendliness among acolytes, the Guild of Servants of the Sanctuary (English) devotes a fund to the assistance of its members in seeking holy orders, when there is need. Might not we well emulate them in this?

An organization of this kind should in no way interfere with parochial guilds now active, and the financial burden should be light, the only expenses being the postage and printing through some central board of government.

The Guild of St. Vincent, Church of the Advent, Boston, will be glad to act as a *clearing-house* for suggestions and comments on this matter of a national organization which any one interested may care to send. Those interested are invited to address Robt. Walker, secretary, 30 Brimmer street, Boston, Mass.

Sexagesima, 1914.



**OUR MISSIONARY OBLIGATIONS MUST BE MET**

**Board of Missions Outlines Plans for Meeting Them More Adequately**

**QUARTERLY MEETING LAST WEEK AT THE MISSIONS HOUSE**

SOME very important matters were earnestly discussed at the meeting of the Board of Missions at the Church Missions House last week. The deficiency in the amount raised through the apportionment is a cause for serious anxiety. The advance in total gifts over the same date last year is less than \$2,000, whereas three months ago it was \$16,000. To make it worse, the amount raised last year fell short of reaching the entire amount by about \$300,000. Somehow this condition must be met.

Then, too, there has been a desire to change the beginning of the fiscal year from September 1st to December 1st, and more than a year ago it was decided to do so. Should the change be put into operation however, it would mean an increase of 25 per cent. in the apportionment in order to carry it for fifteen months instead of twelve; and in view of the fact that the apportionment is so far under-met at present, the Board did not deem it feasible to make this change at the present time. It was therefore determined to defer the change in the beginning of the fiscal year.

Finally a series of resolutions, introduced by Mr. George Wharton Pepper, was adopted, in which a plan of campaign was set forth as follows:

"Resolved: (1) That the members of the Board from each Province are requested to communicate with the Bishop of each diocese and district within the Province with a view to bringing to his attention the present financial situation and offering coöperation in the raising of the apportionment in his diocese or district. Such coöperation should include the organization of the diocesan committee auxiliary to the Board of Missions, or the vitalizing and reorganizing of such committee if one already exists and needs such stimulus. Every such group should be as representative as possible, and should have as its primary object the raising of the apportionment;

"(2) That the choice of methods and means of work should be locally determined by each diocesan committee. An earnest recommendation should, however, be made that the following five suggestions be given careful consideration;

"(a) That diocesan Church Clubs should be organized with a specific missionary purpose, or that such a purpose should be urged upon Church Clubs already formed.

"(b) That conferences be sought with the committee upon the Country-wide Preaching mission with a view to the effective presentation of the missionary cause.

"(c) That all or part of the Easter Offerings in parish churches be converted into Thank Offerings for the extension of the Kingdom, wherever this can be done without endangering the efficiency of existing envelope systems.

"(d) That each diocesan committee should assume the function of a local publicity committee to disseminate missionary information through the distribution of the *Spirit of Missions* and other literature supplied for the purpose.

"(e) That whenever local conditions permit, the duplex envelope system should be urged upon the attention of each rector and vestry and they should be earnestly advised to undertake or to permit the 'Every Member Canvass.'

"(3) That the work of personal communication between the individual members of the Board and every such diocesan committee be seriously undertaken and systematized, in accordance with a plan to be formulated by the secretaries and the treasurer.

"(4) That since, even after full payment of the current apportionment, a sum approximately \$40,000, will still be needed to restore the reserved fund of the society temporarily withdrawn to meet current needs, each diocesan committee be requested to undertake the responsibility of raising a proportionate part of this sum."

Two other important matters were considered. Archdeacon Stuck presented the serious conditions existing among natives of Alaska. The Board was deeply stirred in learning the difficulties which Bishop Rowe had encountered in trying to present this question to the government. After two visits to Washington, one of which lasted a week, he had been compelled to return to Seattle without accomplishing his errand. The Board felt that it was a distinct misfortune both to the Church and to the nation that the one man who knows Alaska more thoroughly than any other human being, should not, just at this time, when Alaskan matters are under discussion, have had the opportunity of making himself heard by the nation's leaders. The Board, therefore, took measures to recall Bishop Rowe from Seattle if it is found possible to arrange for him to see President Wilson.

Another matter, small in itself, is significant as the inaugura-

tion of a policy long discussed but not hitherto put in operation. For some time the Board has felt and urged upon the Church that undesignated legacies ought not to be swallowed up in the payment of the yearly bills; that the current work should be carried on by the living church, and the gifts of the dead be used for some permanent advance in the way of buildings or equipment which might become a real memorial to the givers. Heretofore, because the apportionment has not been met by the whole Church, it has been found necessary to use all legacies to pay the appropriations. The Board, therefore, voted, as a beginning on the policy, that ten per cent. of the undesignated legacies of the current year shall be set aside for the permanent improvement of the plant in the domestic mission field. It is the intention of the Board that an additional ten per cent. shall be set aside annually in the future until all undesignated legacies are rescued and applied to measures of permanent advance.

The district of Asheville asked the Board if it might be considered as the first applicant for the remaining portion of the Harold Browne Fund, set apart some years ago to encourage the missionary districts to become dioceses. The application was placed on file.

The Rev. H. R. Carson was given a power of attorney to receive, in behalf of the Board, St. Paul's Church, Panama Canal Zone, now standing in the name of the Bishop of British Honduras; and also given authority to arrange settlement with representatives of the United States government for the purchase and sale of church buildings at Bas Obispo and Las Cascades.

The election of the Rev. Edward H. Eckel as Provincial secretary of the Southwest was confirmed. The Rev. Dr. W. F. Faber of Detroit, was elected a member of the Board to fill a vacancy from the Fifth Province, and Mr. R. C. Pruyn of Albany, to fill the vacancy in the executive committee in the place of Mr. W. R. Stirling.

There was a very illuminating luncheon conference with John R. Mott, LL.D., chairman of the continuation committee of the Edinburgh conference, whose knowledge of the mission field is second probably to that of no other man, and who gave a wonderfully inspiring and searching exposition of the present situation. He declared the great value of the Edinburgh conference and of its continuation committee, and urges coöperation therewith. In the formal session later the question of coöperation was left to the executive committee with power to act.

The Bishop of Minnesota asked the Board to decide if possible whether it would meet in Minneapolis this fall, and to set the date. The Board accepted the invitation for October 9th. The Board then adjourned to meet on May 13th, at the Church Missions House, New York.

The attendance at the meeting was encouraging, thirty-seven out of a possible fifty being present, and all the Provinces being represented.

**MISSIONARY BULLETIN FOR FEBRUARY**

NEW YORK, February 14, 1914.

Following is the report to February 1, 1914:

Amount received 1914.....	\$213,318.71
Amount received 1913.....	217,423.59
	Decrease \$4,109.88
Contributing Parishes 1914.....	2,061
Contributing Parishes 1913.....	2,149
	Decrease 88
Parishes completing Apportionment 1914....	131
Parishes completing Apportionment 1913....	156
	Decrease 25

Month by month, and year by year, it has almost always been our great good fortune to record an increase in the offerings for the Apportionment. Few exceptions have there been; and when they have occurred, as is the case this month, we do not wish to give expression to a disappointment which we do not feel, for such things sometimes must needs be. Considering the size of the figures dealt in, the above decrease is not large, and we are confident that presently ours will be the privilege of again reporting an increase.

We would like to say something about this word Apportionment, and what it stands for. The word by itself, as an abstract subject, does not, we confess, draw out our sympathy, nor does it arouse our enthusiasm. Why should it, if we think of the word only? But if we get behind the word, and see, because of it, God's Kingdom growing and stretching over land and sea, then our imagination is kindled, and our sympathy aroused. And we further see that because of it, devoted men and women are subduing the world by persuasion; are conquering the Church's enemies by making them her friends; are annihilating wrath by the destroying power of forgiveness; are



putting hate to rout by the irresistible weapon of love; and are putting darkness to death by means of the ever-living Light.

This is the task the missionaries have ever before them, working all over the world, each at his station. And this is the real meaning of the word Apportionment.

Very truly yours,  
GEORGE GORDON KING, *Treasurer.*

### A CALL TO NEGRO WOMEN OF THE CHURCH

[FROM THE ADDRESS OF MRS. M. M. BROCKENBROUGH, PRESIDENT OF THE WOMAN'S AUXILIARY TO THE CONFERENCE OF CHURCH WORKERS AMONG COLORED PEOPLE.]

We glory in the fact that we are Negro women, and as such, are as capable of making our way upward, and writing our names in the annals of history, as women of any other race. Opposition serves only to strengthen our resolve to do, and be real women. We shall the more be proud of our success, because we have been so hindered by discrimination and segregation and all kinds of unjust man-made laws, tending ever to mortify and degrade us.

Let us stand for all that is pure and true and lovely in womanhood. Let us make the name Negro Woman a synonym for good woman, and that means so much in this day of fast living and loose morals. And when I say good women, I do not mean senseless dolls to hang dry goods upon, but I mean women of sterling integrity—strong enough to resist temptation. Women, who while loving all the good things of this world, steadfastly refuse to soil the purity of their lives, and sell their souls for them. Women, absolutely fearless to speak and live the truth, refusing to cover and condone the sins of those who sit in high places, and use their positions as a cloak to hide their wickedness, yet ever willing with loving patience to stretch out a hand to help the weaker ones who have fallen in the battle of life. Women—brave enough to work with their hands, if need be, for an honest living, and not in any way ashamed to do so.

This is the ideal for us, if we would save our souls. It is not the easy way; it means self-denial, self-forgetfulness, and an every-day struggle, but we can do it with the Master's aid. And is it not one of the things worth while?

I would be true, for there are those who trust me,  
I would be pure, for there are those who care,  
I would be strong, for there is much to suffer,  
I would be brave, for there is much to be done,  
I would be friend of all, the poor, the friendless;  
I would be giving, and forget the gift,  
I would be humble, for I know my weakness—  
I would look up and laugh, and love, and lift.

### THE PURPOSE OF LENT

FROM THE LENTEN PASTORAL OF THE BISHOP OF TENNESSEE

**O**UR very success in arousing people to active philanthropy has put an emphasis on the material side of life, upon the provision for human needs here and now, that tends to obscure the importance of the life of the soul and the reality of its invisible and everlasting order. A new religion is exploited claiming to be preëminently Christian and scientific because it rivals medical science in healing physical disease. Our country swarms with the salaried representatives and agents of great eleemosynary foundations, social, industrial, educational, religious; and these agents must earn their living—by advocating reforms in their several departments.

Thus the whole stress of thinking and planning for the improvement of the race is put upon mere material valuations. This is true to an alarming extent in educational movements, and it is also true to a great degree in social and political affairs. Therefore the cold materialist who regards this present life as comprising the whole of human destiny takes advantage of the enthusiasm of the reformers, and coöperates with them to create for us a condition of human society that is rank with abominable deceits, hypocrisies, and impurities.

Society and government, the drama and the novel, the dress and the amusements of the hour, are saturated with materialism, with the physical, sensuous interpretation of human life.

Let us not be discouraged nor dismayed. Such waves of materialism come periodically, and our age is far better, for example, than that of Louis XIV. in France, or Charles II. in England. We are in a period of transition; of transforma-

tions: The best is yet to be. The spiritual interest and the spiritual courage and enthusiasm of those who are really Christian, were never more manifest than now, not even in apostolic times, and in the long run materialism has no chance against the spiritual valuation of human life.

God and Christ, reason and human nature itself, are all on the side of the Church in this fight with worldliness.

### ART TREASURE FOUND

**M**RS. JOHN H. GASSAWAY, of Rockville, Md., has an old painting of "The Last Supper," whose great value has lately been made known through an offer of \$30,000 for it by an art critic. After purchasing the picture, her father, the late O. Z. Muncaster, gave it to her and told her to keep it, as at some future time it would be worth a fortune. In a recent Washington city dispatch to the New York *Herald* the history of the picture is given as follows:

"Gustavus Hesselius' painting, "The Last Supper," which was executed in 1721 for St. Barnabas' Church, in Queen Anne's parish, now Prince George's county, Md., has been discovered after being lost for over 140 years.

"The painting is in a splendid state of preservation, and an offer of \$30,000 has been made for it by a leading art critic of Philadelphia, and refused. The importance of the painting as the first purely American work of art—other than a portrait—and its romantic history caused the owner to decline the offer, as she prefers to have the National Museum in Washington acquire the painting.

"Because of the mystery connected with the disappearance of the painting from old St. Barnabas' Church when the present structure was erected in 1773, the present owner has been seeking for several years to trace its history, and has kept her identity concealed. Her father purchased this original work of art at a public sale in Georgetown seventy-five years ago. On his death he left it to the present owner. Only recently has she learned its great value, although she has prized it for its beauty.

"In his treatment of the subject, Hesselius has departed radically from the work of Leonardo da Vinci. The figure of Judas is in the foreground leaning over the table toward the figure of Christ. Surrounding the table are the other eleven disciples.

"For his work Hesselius was offered 25 pounds currency by the vestrymen of St. Barnabas'. The work was completed and payment made in 1721. In granting this commission for an altar piece the vestrymen of St. Barnabas' set a precedent as the first patrons of art in America.

"Writing of the strange disappearance of the painting in 1898, Charles Henry Hart, of Philadelphia, said:

"Unfortunately the old church edifice in which the altar piece was placed made way for the present edifice in 1773, and thus the painting by Gustavus Hesselius disappeared with the old building. Perchance some day we may know more of this New World 'Last Supper' than now seems possible. All honor to the vestry of St. Barnabas' who ordered it and to the painter who came to these far-off wilds possessed of the skill and ability enough to paint a picture of such a subject for such a purpose."

"In maintaining that to Sweden belonged the honor of establishing the fine arts in America, Mr. Hart quotes a letter written by Adolph Ulrich Wortmuller, written January 8, 1801, saying that his wife's mother was a 'daughter of Gustav Hesselius, of the Swedish nation, a painter of portraits, who arrived from Sweden at Philadelphia in 1710.'

"Gustavus Hesselius was born at Folkarne Dalarna, Sweden, in 1682, and was the senior of John Watson, sometimes reputed to be the first American painter, by three years. He also preceded John Smybert by two years. In addition to painting he was an organ builder, and was not above turning an honest penny at house and sign painting.

"He died May 25, 1755, and was interred in Philadelphia."

It is with us, as with the first disciples—while the years go forward, we are called upon to realize our fellowship with the divine in other forms than those in which we first knew it. The sweet constraints of a visible, loving presence about us in the discipline and companionship of home are withdrawn. We have to advance from a Christian childhood to a Christian manhood. We have to endure as seeing the invisible, when the manifold paths of life open out before us. Perhaps in this crisis of our lives we too may feel as orphans—desolate, bereft of Him on Whom we have rested before. If it be so, that sense of bereavement is the very pledge that Christ will come to us.—*Bishop Westcott.*



## Unity Within and Unity Without

By the Rt. Rev. J. B. FUNSTEN, D.D., Bishop of Idaho

**H**AS not the time come when we should take as our motto "Unity Within as well as Unity Without"? A house seriously divided against itself cannot make a very strong appeal for the unification of the Christian world. No one can doubt that there are widely divergent parties in our Communion. Hide it from ourselves as we will, we must admit that these differences are not superficial but serious. They involve the very life and constitution of the Church itself. No active worker can fail to realize that they seriously interfere with Church extension.

The ever recurring question arises, is it possible for such divergent views to continue in the same organization? If it is not, the sooner we recognize it the better. For we can do no great work without coöperation, and surely no one is foolish enough to imagine that the great principle of conciliation which lies at the center of the Anglican Church is going to be abandoned. The key note is one of toleration. The English Church cannot exist without it. If she departs from that principle she must face a crisis. That principle is expressed in our Prayer Book and in the Constitution and Canons of the Protestant Episcopal Church in America. Every loyal communicant should stand by that basis of agreement, for it involves the great principle that our Church stands for, that is, toleration. It stands for unity in essentials, liberty in non-essentials. While it is Catholic for every truth of God, it must ever be Protestant against every error of man. Now it seems to me this might as well be recognized once and for all. Our peace within, rests upon the principle of brotherhood, and of an absolutely frank and tolerant recognition of a right within the clearly defined limitations of our standards, to stand for the truth as we see it, but with love and consideration.

This Church of ours in her history reaches back to Apostolic days. In her organization she is in touch with modern democratic ideas. She is in the middle of the stream of modern life and progress. It is a fatal mistake to attempt to pull her towards the misty and deceitful shores of Grecian and Roman dominion, no matter how soft the pleading; nor on the other hand do we desire to have her wrecked on the jagged rocks of modern individualism, which endangers the other side. There is a call for real brotherhood among ourselves. We must illustrate the principle of getting together as friends and co-workers. We need each other. There is a need for an honest adhesion to the concordat of our Prayer Book, Constitution, and Canons. We must realize that Christ is a living force in modern life, that He is the unifying principle in the Church to-day. The Church itself is not a mere piece of mechanism, but a living organism pulsating with red blood, bringing love and uplift to men through the spirit of Christ dwelling in the hearts of His people.

Unless we of the *Ecclesia Anglicana* can learn to distinguish between the faith of a party and the essential faith of the Church, disaster shall not only threaten, but must come. A house divided against itself must fall. Our very life depends on putting the chief things first, getting nearer to the living Christ, without whom there can be no living Church, and thus getting nearer to each other. We must stand for unity among ourselves as well as for a Christian world united in Christ.

No one can read the proceedings of the General Convention for many years back without being impressed with the fact that within our inner Church consciousness there is a great yearning for the unification of Christianity—the external oneness of the Christian world in Christ. Examples of this spirit are the Chicago-Lambeth proposals, and more recently the Commission on faith and order; but scarcely do General Conventions dissolve before the Church papers are called into service by various partisans and evidence is given of lack of unity among ourselves just as radical as that existing anywhere. Thus we have the spectacle of a divided Church trying to conciliate and unify a divided Christian world. Surely therefore it is to be deplored that we cannot arrive at some generous understanding among ourselves as a basis of unification and brotherhood.

Cannot we once for all agree that the great principle of the *Ecclesia Anglicana* is one of breadth, embracing both Catholic and Protestant conceptions, in a great thought of tolera-

tion in Christ; gathering the good in all, accepting the truth no matter from whence it comes? Human life is so organized that equally honest men contemplate things from different standpoints. Unhappily we are apt to imagine that what we see is all that can be seen; but the rich thought and experience of the world comes from many men and many minds, honestly searching out the truth of God in science and in religion. May we not therefore conclude that if this Church is to do any great work for mankind in this wonderful age, she must be comprehensive? She must get rid of the party spirit? She must gather men by her breadth and sympathy? She must put the living Christ at the center of everything? She must be convergent as well as divergent? She must stand for unity within her borders as well as unification without? Her Catholicity must consist in something more than party principles and ancient ceremonies? Her battle cry must be, "Christ for the world and the world for Christ"?

Some earnest souls have asked, is there a crisis impending? There can be no crisis impending if we illustrate in our Church life the principles of Christian brotherhood; if we fill our Church with the spirit of brotherly love. Christ wanted His disciples to be one. That was His hope, that was His prayer; but we cannot doubt that He would prefer as a lesser evil the separations that exist than for men claiming to be of one house and exhibiting ill-will, hatred, and religious prejudice. I do not say that this is the case with us, but when one reads of the bitterness that flames forth in the Kikuyu incident, is it not time for us to pray earnestly for a spirit of unity and brotherhood among ourselves? Must we not learn to be a little more charitable and less critical of our brethren, who are trying to solve great problems in difficult places?

Personally I have a profound faith in the future of the Anglican Church. She seems specially prepared by her ancestry, her apostolic character, her doctrine, and her principle of toleration, to be a rallying place for scattered and disunited Christianity. The rapid increase of the English speaking people is one of the miracles of modern history and affords for our Church a great field of expansion. We must be large enough to cease from thoughts of party conquest. We must realize that we are living in the twentieth century, and that he who dreams of a day of general conformity to every jot and tittle of an ancient ceremonial or of unreasoning obedience to the priesthood, has an impossible idealism that never has been and never will be realized. There is an ideal that is possible, that we get together in a spirit of toleration, sympathy, and charity. For the time has come when the very spirit of the age demands that fratricidal controversies cease.

The only Church crisis that is impending is that which has always existed in the struggle between religious prejudice and the living Christ. The Church will, by the grace of God, awaken to the necessity of unity within, based on the compelling love of Christ; and then she will rise up to her true destiny.

### MR. PEPPER TO LECTURE ON PREACHING

(Continued from page 627)

Church House Tuesday evening, the Rev. Clarence Wyatt Bispham delivered a lecture on "The Contribution of the Celtic Church towards the Conversion of Britain to Christianity." His chief object was to correct some of the mis-statements made in the text books used in the schools and colleges. The experience of some of the priests in this city alone justifies some determined effort to present to the children a correct statement of the history of the Church.

The Rev. William J. Cox of St. Andrew's parish, West, has joined with several of the ministers of the neighborhood in what they term a "union community service." The purpose of this service is to make an united effort to bring all the people about the churches there into connection with religious services. In the movement there is associated three Presbyterian, two Lutheran, one Baptist, and one Methodist minister. There have been eight services held. The one last week was in St. Andrew's Church. Mr. Cox was the preacher, and two of the visiting ministers read the lessons. All the ministers were seated in the choir and clergy pews. The service had the sanction of the Bishop.



# SOCIAL SERVICE

✦ Clinton Rogers Woodruff, Editor ✦

Correspondence for this Department should be addressed to the Editor at North American Building, Philadelphia.

## REPORT OF A CONFERENCE COMMITTEE ON SOCIAL SUNDAYS IN THE UNITED STATES

THE religious bodies of the country, as one of the inevitable results of the present growing movement for social betterment, are called upon more and more to assist in various special propaganda. They are recognized as among the powerful educational agencies in any campaign for the improvement of living and working conditions.

This growing recognition of their value has resulted in the establishment of certain national days, on which all may unite to further a special activity, the clergy of all communions being asked to present these special causes to their congregations on the days set aside for that purpose.

Obviously, as a report of New York social workers points out, the number of Sunday services which a given clergyman may devote to these special campaigns must be limited. There are certain ecclesiastical days and special holiday occasions which every minister must observe in some way. If to these set occasions are added a considerable number of special social Sundays, out of a possible fifty-two, the Sundays on which the minister may present his own particular message would soon be reduced to a minimum.

To prevent the possibility of such a situation arising, a special conference on social Sundays was held in New York. It was attended by prominent social workers and church officials. The conference appointed a committee:

"To gather and compile the necessary information relative to special social Sundays; formulate a plan for the adjustment of such Sundays; present recommendations to the various organizations responsible for special Sundays, and upon the approval of those organizations, refer their report to the Federal Council of the Churches of Christ in America, as representing the Protestant Churches, and also the official representatives of the Roman Catholic Churches, the Jewish Synagogues, and other religious bodies."

In accordance with this resolution the committee has gathered information of every available source concerning organizations which have had or intend to have special Sundays for their respective propaganda.

One of the results of this investigation was the revelation that the number of special social Sundays now being observed on a national scale is much smaller than had generally been supposed. Only six special Sundays not specifically designated by the Kalendar are at present observed on any considerable scale throughout the country. These are Child Labor Sunday, Mothers' Day, Peace Sunday, Labor Sunday, Prison Sunday, and Tuberculosis Day. The other special Sundays in the Kalendar given below are all fixed by certain national or religious holidays, such as Washington's Birthday, Memorial Day, or Christmas.

After giving the various organizations interested an opportunity to express their preference in the Sundays which they wish to observe, the committee has adopted as a final recommendation a kalendar for social and special Sundays for 1914, which is given below. The observance of the social Sundays indicated in this kalendar is urged upon all the churches:

- Jan. 4—New Year's Sunday.
- Jan. 25—Child Labor Sunday.
- Feb. 8—Lincoln's Sunday.
- Feb. 22—Washington's Sunday.
- April 12—Easter Sunday.
- April 19—Sabbath Observance Day.
- May 10—Mother's Sunday.
- May 17—Peace Sunday.
- May 24 or 31—Memorial Sunday.
- June 14—Children's Sunday.
- June 28—Independence Day Sunday.
- Sept. 6—Labor Sunday.
- Oct. 25—Prison Sunday.
- Nov. 22—Thanksgiving Sunday.

Nov. 29—Dec. 6—Tuberculosis Sunday.

Dec. 20—Christmas Sunday.

Dec. 27—Hospital Saturday and Sunday—(Observed in New York City on this date. In other cities the date may be different.)

The committee consisted of Philip P. Jacobs, Ph.D., chairman, Orlando F. Lewis, Rev. William T. Demarest.

Temperance Sunday was omitted, so I am told, on account of its semi-denominational character.

### LABOR SUNDAY IN BROOKLYN

SUNDAY, February 8th, the churches of Brooklyn observed as Labor Sunday. The Sunday before Labor Day in September is also known as Labor Sunday, but it has not generally been observed in Brooklyn for the reason that many churches do not resume their services until the third Sunday in September. Moreover, it was desired to have the industrial conditions in the Borough of Brooklyn called to the attention of the churches. Ministers who are in the habit of observing the Sunday before Labor Day were also heartily in favor of a Labor Sunday for Brooklyn.

The plan originated in the Central Labor Union of Brooklyn, as part of a general forward movement on the part of organized labor. Members of the Forward Movement committee visited the ministerial associations of many denominations and asked their cooperation, and the plan of a Labor Sunday was cordially endorsed. A committee of clergy and laymen from the various churches called the committee on Church and Labor of the Forward Movement, was organized. This committee published a syllabus of labor conditions in Brooklyn, the material of which was supplied by the New York state department of labor and the national bureau of labor statistics. This was sent to every clergyman in the borough with a request that he preach on the subject of labor at some service on February 8th. The committee also drew up a brief statement of fundamental principles, which all the ministers were asked to sign as a declaration of their common faith on the labor question.

The newspapers offered to devote a page in their editions of the Monday following to a symposium. In every one of the four papers twelve different pulpit utterances appeared. There was a great variety of opinion expressed, some favorable to organized labor and others critical, as there was entire freedom allowed to all, and no attempt was made to select contributions from men known to be favorable to unionism. What was desired was a picture of religious thought and feeling on the labor question.

The forward committee of the union has planned meetings in all sections of the borough, to be held in the spring, at which prominent labor men are to preach the advantages of organization to working people. Every effort is to be made to get the unorganized to these meetings. The various trade unions are to be urged to undertake a campaign to increase their own membership. The labor leaders realize that the times call for new ideals and new efforts on the part of organized labor. The unions are composed largely of skilled men. The unskilled are not organized. Labor cannot become aristocratic; it must, for its own preservation, fight the tendencies to make unionism a caste. The Forward Movement is democratic in its aim, and proposes to make a serious attempt to reach the immigrant and the common laborer with the benefits and advantages of organization.

Here is the platform which was signed:

"We hold it to be the mission of the Church of God to proclaim the Glad Tidings of Peace and Good Will to all sorts and conditions of men, and to labor for justice and brotherhood.

"We maintain that all parties to the industrial enterprise should be bound by the integrities of mutual respect, brotherhood, and justice.

"We recognize the present industrial situation to be a challenge to our patriotic as well as to our Christian faith. Its inhuman waste, inequalities, injustice, must be compelled to yield



to a higher social order, which safeguards the moral and legal rights of all, and especially the personality of every man, woman, and child, thus effectually promoting the common welfare.

"We believe that such a social order can be achieved only by the sustained sacrificial efforts of men and women, who in the spirit of Christ, persistently and courageously put the common good above personal advantage; and *therefore*

"We call upon all within and without the Church, both employees and employers, to recognize and to study the present complex social and industrial situation, and so to act, that justice and fraternity dominate our industrial life."

Seven of our clergy were among the signers of the platform. No names of Roman clergy were signed. Seventy-eight ministers agreed to preach on the subject of labor at some service.

#### THE STUDY OF TUBERCULOSIS

Tuberculosis is not merely a human disease. It is a social disorder, declares Commissioner of Health Kingsbury in the *Survey*; and the real problem is not alone the patient, but the family and the conditions under which they live. For consumption is a house disease and the logical way to combat it is to attack the fundamental predisposing cause, namely, the home working conditions.

Based upon such convictions as these, the Home Hospital experiment was established for the combined treatment of tuberculosis and poverty among the tenements of New York. More specifically, the object sought is to demonstrate by a three-year experiment that if sanitary housing with ample sunshine and fresh air, adequate relief, including good and abundant nourishment, freedom from undue work and worry, reasonable segregation, skilful medical care, and constant nursing supervision to be provided, it is possible—

1. To prevent the spread of tuberculosis from the sick to the well members of the family and particularly to protect the children from infection;
2. To cure those of the family who are in the early stages of the disease;
3. To secure improved health and larger earning capacity to patients whose cases are moderately advanced.
4. To complete, at least in instances, the rehabilitation of the family, physically, economically, and socially.

The Home Hospital occupies an entire section of the East River Homes, model tenements built by Mrs. W. K. Vanderbilt especially for tuberculosis families.

#### NATION'S HEALTH ENDANGERED BY SOCIAL EVIL

Nearly all the recent literature dealing with the social evil has been from the point of view that segregation had broken down, and was without justification in good morals or good policy. The other side of the question, however, has just been courageously set forth by Dr. Julius Rosenstirn, who is chief of staff and attending surgeon at the Mt. Zion Hospital in San Francisco, who has just published a brochure entitled "Our Nation's Health endangered by Poisonous Infection through the Social Malady." He describes, and defends, what he calls the protective work of the municipal clinic of San Francisco, and its fight for existence.

#### CONNECTICUT CLERGY IN SOCIAL WORK

It is an interesting fact that twenty-nine of the clergy of the diocese of Connecticut are in some special capacity serving the welfare of the community in which they reside. Within the year there has been held at the Berkeley Divinity School a noteworthy conference on work in rural communities. It was well attended, and a special committee was appointed to study the problems involved and to secure coöperation between city and country.

HERE is advice that is worth considering. It comes from Hoboken (The Robert L. Stevens Fund):

"DON'T SWAT THE FLY!

"You wouldn't swat that pariah dog. The chance of infection from one fly is very small, and he performs in a small way what the pariah dog does so completely.

"REMOVE THE FILTH

and you remove the dining-room and the cradle of the fly.

"THE PANAMA CANAL

was built only after the mosquito was exterminated. The mosquito was exterminated only after the stagnant water was removed."

## CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

#### LAYMEN AS POPE

To the Editor of *The Living Church*:

TWO of your correspondents challenged the statement, which I made on the authority of Dean Stanley, to the effect that a Pope may be a layman. One cites the authority of the *Catholic Encyclopedia* to the contrary, and the other bids me name any Popes who were laymen.

Roman Catholic controversialists maintain, and most Protestants admit, in the words of one of your correspondents, that "while a layman may be elected Pope, he does not become Pope until consecrated to be the Bishop of Rome." In other words it is generally held that it is as Bishop of Rome that the Pope is supposed to acquire the religious sovereignty of the world.

Whatever controversialists may claim for it, the Papacy is an historical institution which has grown up by a national process, every step of which is to-day known. The office was originally a bishopric; then it became a sovereignty; finally it developed into the papacy. There are three distinct powers in the one office because of these various historical steps. Each power flows into the office along its own channel. A layman, or clergyman, becomes Bishop of Rome by a regular consecration. He becomes Sovereign by a regular inauguration. But he becomes Pope by the election of the Cardinals. If the elected man is a layman, he must of course be ordained and consecrated before he can exercise any ministerial function. But immediately on election, and before he is consecrated Bishop, he is in complete possession of the Roman Catholic Church.

The *Catholic Encyclopedia*, in its non-controversial articles, asserts this: "Immediately on the Canonical election of a candidate and his acceptance, he is true pope and can exercise full and absolute jurisdiction over the whole Church" (Vol. XI, p. 457). The historical reason for this is, in Hobbes' famous saying, that "the Pope is the ghost of the deceased Roman Empire, sitting crowned upon the grave thereof"; or, in Harnack's phrase, "the Pope is Caesar's successor."

One of your correspondents says that "no Roman ecclesiastic can be found who will admit that a single valid Papal act was ever performed by a layman." Since reading that I chanced to meet a learned Roman priest, an Italian, who was trained in the Pontifical College at Rome, and I asked him his opinion. He said instantly that a layman could be Pope and exercise jurisdiction, with ordination or consecration, but that he could not exercise ministerial power. He added that such a layman would not be called such in our use of the term; he would probably be a cleric, even if he had never been ordained. The Roman Church divides ecclesiastical power into two classes: jurisdiction and ministry. The latter comes by ordination or consecration, but the former by election or appointment. The Pope, though a layman, may have full jurisdiction.

Whether "a Roman ecclesiastic" may admit it or not, history records that Hadrian V. in 1276 was an unordained and unconsecrated Pope who put forth at least one papal decree. Of course laymen, when elected to the papacy, are ordained and consecrated as soon as possible. In Hadrian's case there was not sufficient time, as he reigned only twenty-nine days. But the point is that in that time he rescinded the decree of Gregory X., which regulated Papal Conclaves, and that his act was recognized by his successors as having full papal authority. Though not a Bishop nor even a priest, he was Pope.

The other two Popes who were laymen when elected are John XIX. or XX. in 1024, and Martin V. in 1417. John reigned for some years, and was ordained or consecrated with the accustomed solemnities. Martin was enthroned as a layman and passed through the grades of deacon, priest, and Bishop on successive days. Your correspondent says that Celestine V. was a layman. The *Catholic Encyclopedia* makes the statement in one place and denies it in another. Celestine had been an anchorite before his election as Pope, and may have been ordained in early life. But John XIX. or XX., Hadrian V., and Martin V. were without doubt laymen when they were elected Popes.

When ecclesiastics, within both the Catholic and Protestant Churches, talk of "lay interference in spiritual matters," it is interesting to recall the historical fact that the groundwork of the Pope's power is secular, and that the head of the ecclesiastical profession may be a layman. The rule now is to restrict the office of Pope to the College of Cardinals. This has no higher sanction than



custom, and the election of a layman even at this day would be strictly canonical.

To any reader who is interested in this subject, I commend Dean Stanley's fascinating Study of the Pope, found in his *Christian Institutions*.

HOWARD MELISH.

February 20, 1914.

#### UNITY OR CONGLOMERATION

To the Editor of *The Living Church*:

I WILL have no cause to object to the criticism of my letter made by the rector of St. James' and Immanuel parishes, if you will allow me to say to him in reply that I agree with him that the Anglican Communion is so placed as to be particularly fitted to help on the movement to unity; so long, and only so long, as she is true to herself. This movement emanating from her was the outcome of the Oxford revival.

The idea of reuniting Christians is sufficiently grand to appeal to every religiously-minded person. But the idea of unity must not be confused with the idea of a conglomeration of certain Christians on lines that would exclude the larger part of the Christian world. Certain Protestant bodies have taken up the idea, but the very start looks unpromising and unfortunate. The very name Federation of Churches of Christ is a warning. Christ has no Churches. He has the one Church, and the P. E. Church says every Sunday that we believe in the one Catholic and Apostolic Church. We dare not go on Monday to a meeting, however good of intention, that gives this the lie. Unfortunately we have some who try to straddle. I called them half-breeds (the Rev. Rector, my critic, will see, if he looks at my letter, that I applied the term to lay people, but I accept the name he seems to point to, and will substitute straddlers), and the first word of the Federation is a demand to the half-breeds or straddlers that they shall get off one horse or the other. They cannot ride the idea of the one Holy Catholic Church and a Federation of Churches of equal authority.

Unity and Conglomeration are distinct ideas, and the straddlers, if they will look at their position, will find that their new friends have put it up to them very quickly to elect which horse they will ride. Providence seems to use strange means for strengthening and setting straight.

W. C. HALL.

Philadelphia, February 21st.

#### CONFIRMATION AND COMMUNION

To the Editor of *The Living Church*:

THE writer of the communication, in to-day's issue of THE LIVING CHURCH, entitled "Confirmation and Communion," is in error when he says that after the arrival of Bishops in this country "we do not read of any wholesale confirmation of those who had previously been communicants." I can cite numerous authorities to the contrary; but let one suffice. In the *History of the American Episcopal Church*, by the Rev. S. D. McConnell, D.D., on page 282, the author says: "Multitudes flocked to Confirmation. Bishop Seabury confirmed two hundred and fifty at one time at Stratford, and nearly twice as many at Waterford. At Bishop Provoost's first Confirmation at Trinity Church, over three hundred presented themselves. They included children of fourteen and tottering old men and women, who went from the chancel to their pews muttering their *Nunc Dimittis*. Bishop Madison, at his first visitation to the tide-water section of his state, confirmed six hundred in five parishes." By far the large majority of this vast army of candidates for Confirmation were communicant members of the early American Church.

LOUIS K. LEWIS,

Librarian of the Athenæum of Philadelphia.

Philadelphia, February 21st.

#### PEERS IN HOLY ORDERS

To the Editor of *The Living Church*:

IN your issue of January 31st, the Rev. S. J. French essays to correct a statement in an earlier issue to the effect that the ordination of Lord Mountmorres—not Mountmorris—last Advent, was the first instance known of the ordination of a peer of the realm. This statement is quite correct. Mr. French rightly says that other members of the peerage are in holy orders in the English Church, but they all succeeded to the peerage subsequently to ordination, and in all probability had little prospect of becoming peers when ordained. It might interest your readers to know who these clerical peers are. Here is a list of them, with the dates of their ordination and succession to their peerages:

	ORDAINED	SUCCEEDED
Marquess of Normanby . . . . .	1870	1890
(ex-Canon of Windsor)		
Earl of Strafford . . . . .	1858	1899
Viscount Mountmorres . . . . .	1913	1880
Baron Blythwood . . . . .	1865	1908
Baron Scarsdale, R. of Kedleston . . . . .	1854	1856
(Father of Lord Curzon)		

There are ten priests of the Church at the present time who are heirs to peerages.

The late Earl of Devon was rector of Powderham, Devon, and

prebendary of Exeter Cathedral (the present rector being heir to the earldom). The late Baron Auckland was Bishop of Bath and Wells; the late Marquess of Donegall was Dean of Raphoe, Ireland; the late Baron Saye and Sele was Archdeacon of Hereford; and the late Archbishop of Dublin was Baron Plunket.

Mr. French seems to assume that the late Rev. Sir F. A. Gore Ouseley, Canon of Hereford Cathedral (so well known as a composer) was a peer; but he was only a baronet. There are (I believe) seventeen baronets in holy orders. The late Bishop Suffragan of Shrewsbury (diocese of Lichfield) was a baronet—the Rt. Rev. Sir L. T. Stamer, Bart., D.D.—and Dr. Every, Bishop of Argentina, is heir-presumptive to a baronetcy.

I may add that the late Baron Petre was a Roman Catholic priest, but he, too, was ordained long before he became a peer.

Being an Englishman, I hope Mr. French will pardon me for setting him right in a matter concerning which an American is hardly in a position to acquire accurate knowledge.

Buckland Newton Vicarage, Yours truly,  
Dorchester, England, February 10, 1914. E. S. FIELD.

#### A CORRECTION

To the Editor of *The Living Church*:

I HAVE been re-reading my letter to the editor printed in your issue of February 21st. If your office is not too congested with material, will you please permit me to recall the word "defiant" which appears at the bottom of the first column of the letter. I am quite sure that it is a word which does not apply. I am not eager to express myself in this matter in exaggerations.

FREDERICK F. JOHNSON,  
St. Louis, Bishop Coadjutor of Missouri.

#### THE NEED FOR LENT

IF A PHYSICIAN of the soul, wise in reading the symptoms of spiritual sickness and weariness, were to prescribe for this society of ours, his prescription would, I think, be—Lent, a time to think, a time to take stock of ourselves, and to ask, in God's name, what we are making of our lives; a time to push back the crowd of little worldly, selfish things, and to give God an opportunity to speak to our souls. We do need Lent. We have been living upon excitement, many of us, too rich food, too little sleep, too much of what approaches the line of downright dissipation, if it does not overstep it, too much of these for our body's health; too much thinking of ourselves, and too little thinking of other people; too much making of pleasure the one and only aim, too little realizing that life is for something more than merely "having a good time"; too much filling days, and weeks, and months with things which, when you ask their meaning, can give no answer; too much of these for the health and well-being of that which is spiritual in us. Whatever we may want, we need a change, we need to call a halt, we need to come at least within shouting distance of reality. We need to ask what we are doing with the one thing God has made us absolutely responsible for—ourselves. We need to ask how, not our well-clothed and well-fed and well-cared-for bodies look, but how our naked souls look in the sight of God; whether or not there is any valid reason, in a world which demands returns and results, for our continuing on in such a world; what we are doing with our one chance to count for God or against God, our one chance in the whole of time from the beginning to the end.—Rev. Herbert Shipman, D.D.

#### "THE CART BEFORE THE HORSE"

THIS WAS the verdict pronounced by a couple of Chicago's active business men who spent two hours at the Western Theological Seminary a few days ago. They were not speaking of the Seminary, but they were speaking of the system of which the Seminary is a part—the Church's educational system. And these are some of the facts which occasioned the verdict:

1. Parishes and missions in the United States and foreign fields, 8,326.
2. Clergymen in the United States and foreign fields, 5,715.
3. Probable immediate demand for clergymen, 1,000.
4. Annual product of candidates for holy orders, 142.
5. Average product per parish of candidates for holy orders, one each 58 years; Chicago, one each in 38 years.
6. Average product of candidates for holy orders, per clergymen, one in 40 years; Chicago, one in 45 years.
7. If the Church stands still for seven years, present demands for clergymen will probably be met at the present rate of securing candidates for holy orders in 1921.
8. All this means shortage of missionaries.
9. The diocese of Chicago gave last year about \$46,000 for missions.
10. The diocese of Chicago gave for theological education last year \$4,000, of which parishes as such, gave \$146.
11. Meantime, our Western Theological Seminary is appealing, day by day, for enough money to keep up its work on a basis of absolute necessities only; and with very little helpful response!

Query: Hasn't some one hitched the cart before the horse?—*The Diocese of Chicago.*



# LITERARY

## NEW DEVOTIONAL BOOKS

AT THIS BEGINNING of Lent a number of new devotional books from the press of A. R. Mowbray & Co. (The Young Churchman Co., American Agents), are particularly timely. *The Altar of Fellowship, ancient prayers from the treasuries of the Universal Church, and new devotions called forth by the needs of to-day*; also *Fragmenta Eucharistica, the Eucharistic devotions of the late Rt. Hon. W. E. Gladstone*, by Mary Brocas Harris, associate-member of the Union of Anglican and Eastern-Orthodox Churches, is well described in its title, and the devotions include those for the Holy Communion, with private prayers chiefly from oriental Liturgies, and ample preparations and thanksgivings; the Eucharistic devotions of Mr. Gladstone, and then a variety of other devotions, including finally a series of prayers and short meditations arranged as "a devotional survey of the continents of the world, arranged for daily use for a month." This is a notable collection of prayers. [Price \$1.00 net.]

ANOTHER COLLECTION of prayers is entitled *Unto the Perfect Day*, a collection of prayers for use of students of sacred theology, compiled by G. M. Bevan, S.Th. It has to do with the work of the priesthood in many ways, and includes a very much simplified form of offices for the hours, arranged for four weeks. [Price 60 cents net.]

AN ATTRACTIVELY MADE book for those especially who are in bereavement is *Remembrance: Our Fellowship with the Departed*, edited by May Elsdale, with a preface by the Rt. Rev. W. E. Collins, late Bishop of Gibraltar. The thoughts are arranged for every day in the year according to the kalendar, and the extracts from devotional writings in regard to subjects connected with the life after death, thus providing a book of remembrance for all those departed whom one would recall on their anniversaries of entering into Life. [Price 80 cents net.]

A SERIES of addresses to women of a religious order is *Self-Surrender and Self-Will*, with a preface by B. W. Randolph, D.D. The topics are such as appeal to the Christian life of any seriously minded person, and are not at all peculiar to the sisterhood. The little volume will be welcomed by many devout readers. [Price 60 cents net.]

AN ADDITION to the series of Fleur-de-Lis Booklets is *Faith, Hope, Love*, being excerpts from the writings of Edward King, D.D., sometime Bishop of Lincoln. The little volumes of this series consist of extracts from particular writers, and each is bound in limp leather, forming an attractive pocket volume. This, from the writings of Bishop King, is well worthy of its setting, and of the series in which it is given place. [Price 40 cents net.]

AN ADMIRABLE volume for the children's Lenten reading is *The Story of the Father's Love*, by A. R. G. It consists of simple poems relating to events in the Christ life with excellent full-page illustrations for each, and fine though it be in all its contents and workmanship, it is placed at so low a price that it can be distributed through whole classes and schools. Too often the children are forgotten in Lenten preparations. [Price 20 cents.]

*Thoughts at the Preparation for Holy Communion*, by D. L. Prosser, M.A. (Mowbray, 40 cents; by mail 45 cents), is an excellent book of devotional meditations, useful for those who make a frequent communion. There are suitable meditations for the different seasons, each giving one leading thought around which the Eucharistic devotion may centre, so that each communion may be made with special prayer towards the attainment of a single virtue or the conquering of a single fault. The meditations are short, occupying each of them a single page. [For all the foregoing The Young Churchman Co., Milwaukee, are American agents.]

A BOOKLET containing short readings for the several days of Lent, reprinted from the Detroit *Free Press*, of last year, is *Ascent*, by the Rev. William S. Sayres, D.D., author of *Forty Days* and *Things New and Old*. The price is not mentioned, but it may be obtained from the author in Detroit.

## BIOGRAPHY

A NOTABLE ADDITION to the inexpensive series of the English Church Library is an abridged edition of George W. E. Russell's work, *The Household of Faith*. The book consists of biographical chapters of such great English worthies as Gladstone, Pusey, Archbishop Benson, Westcott, King, Mackonochie, Arthur H. Stanton, and others, and though somewhat abridged in this edition, the chapters are sufficiently full to present each subject in a charming manner. [Mowbray, The Young Churchman Co., price 40 cents; by mail 45 cents.]

TEN WOMEN in modern life are selected as the subject of *Heroines of Modern Religion*, edited by Warren Dunham Foster. The choice of these ten is rather remarkable, including, as it does, Anne Hutchinson, Susannah Wesley, Elizabeth Ann Seton, Lucretia

Mott, Fanny Crosby, Sister Dora, Hannah Whitall Smith, Frances Ridley Havergal, Ramabai Dongre Medhavi, and Maud Ballington Booth. Not much real unity can be discovered in these greatly varying lives, but all of them are treated in an interesting manner as types of some form of religion. [Sturgis & Walton Co., New York.]

## BOOKS OF INSTRUCTION

TWO NEW BOOKS of simple instruction in matters of Churchmanship from the house of A. R. Mowbray & Co. (The Young Churchman Co., Milwaukee, American Agents), are at hand. The first of these is *Seeking God*, instructions given in Eton Parish Church during a mission held in November, 1912, by Bernard C. F. Heywood, with a preface by the Lord Bishop of Truro. The subjects include, first, those fundamentals, Belief in God, the Incarnation, Miracles and the Virgin Birth, the Bible and Prayer; and then there is a chapter on marriage and divorce. The book is well adapted to serve as an introduction to Catholic Christianity and Churchmanship. [Price 60 cents net.] The second volume referred to is *From the Cradle to the Grave*, simple instructions on the Sacraments, etc., by a Priest. This relates to the teaching of the Church more in detail than does the volume previously referred to, including chapters on each of the sacraments and sacramental rites, as also on such other subjects as temptation, sin, prayer, suffering, and the judgment. There are eleven excellent illustrations from half tones. [Price 60 cents net.]

## SCRIPTURAL

*The Twentieth Century Outlook upon Holy Scripture*. By Edward Lowe Temple, M.A. Published by the author, Washington D. C. Price \$3.50 with illustrations; \$2.50 without.

This volume claims to be a "Literary Review of the Sacred Scriptures adapted to popular use," and it is that to a degree which is surprising and altogether surpassing. The chapters on Inspiration, on authority, on manuscripts, on versions, on the Bar of History, are in themselves important and worth more than the price of the book—so well written are they and so full of thought suggestion as well as of fact relation. The style of the book is lucid and flowing throughout, and calculated to give pleasure to the reader. In every way this is a valuable book and it should find a place on the shelves of every Bible student and teacher, clerical and lay.

TWO VOLUMES arranged and edited by Louise Emery Tucker, and intended for aids in promoting intelligent reading of the Old Testament are at hand. The first of these is *Readings from the Old Testament*, selections from the English Bible for reading in the home and school, and for supplementary work in the class room in reading and English. The selections are taken from the Revised Version, and the contents are grouped in topics such as nature descriptions, pastoral life, pictures of court life, character studies, etc. One would suppose the book could be introduced into the public schools for preliminary reading without arousing antagonism from any source. The other volume by the same author is *The Old Testament Phrase Book*, similes and metaphors, phrases and short descriptive passages classified in a sequence for convenient study and reference. It consists of brief Old Testament quotations according to topics. Both these are published by Sturgis & Walton Co., New York, at \$1.00 each.

## NEW EDITIONS

SEVERAL well known religious works have recently appeared in new editions such as are worthy of notice. In Dr. Wirgman's *The Blessed Virgin and all the Company of Heaven*, for which the second American edition is now issued in connection with the English publishers, Cope and Fenwick, we have a very careful inquiry in regard to the Blessed Virgin and the Saints, their place in history and in theology, and a discussion of the treatment of the subject of the official and unofficial writings of the English Church. It has for several years been accepted as an authority on a difficult subject, and this new edition, after the book has for some time been out of print, will be welcomed by many who desire accuracy of treatment. [The Young Churchman Co., Milwaukee, American Agents. Price \$1.00; by mail \$1.10.]

A NEW EDITION of Dr. Slattery's *Life Beyond Life: A Study of Christ*, retains the value of the earlier edition, and there is added to it also a chapter on prayers for the dead, which is well considered and a needed addition to the subject. Dr. Slattery's treatment throughout is a pleasing one. [Longmans, Green & Co., New York. Price \$1.00 net.]

NEW EDITIONS of the volumes of sermons by Dean Hodges of Cambridge are proceeding from the press of the Macmillan Co., and there have lately been received *Christianity Between Sundays, The*



*Heresy of Cain*, and *The Battles of Peace*. Dean Hodges' terse, vigorous style eminently adapts his sermons to popular reading, and they have accomplished much good. The author's own grim sense of humor will lead him to enjoy with others the arrangement of his publishers whereby a commendation of the latter of these volumes from the *Unitarian Christian Register* is shown in large print on the wrapper. [Price \$1.25 net, each.]

Mrs. EWING's tales were classics of the last generation, and like other classics of their day have very largely dropped out of popular reading. It is a pleasure therefore to find the S.P.C.K. republishing these in very attractive form. The three stories of *Jackanapes*, *Daddy Darwin's Dove-cot*, and *The Story of a Short Life*, gathered into one volume, and well illustrated with colored plates are now at hand. [E. S. Gorham, New York, American Agent. Price \$1.00 net.]

A LATE ADDITION to the series of Bohn's Popular Library is *The Essays of Michel de Montaigne* translated into English by Charles Cotton, and printed in three volumes at 35 cents each. [Macmillan Co.]

#### BOOKS FOR THE FAMILY

For the assistance of those so located that poultry raising is within the range of possibilities, *Success with Hens*, by Robert Joos, will be calculated to arouse enthusiasm for that practical industry, which promises so much toward the reduction of the high cost of living. This book will help greatly in making the venture a success. [Forbes & Co., Chicago, \$1.00.] City and village denizens with a back yard and a mind to utilize it profitably will find valuable assistance in *The Backyard Farmer*, by J. Willard Bolte. Gardens and their possible and profitable crops, "Why Gardens fail," house plants, preparation for winter, winter boxes, bees, cows, horses, rabbits, poultry, all are the subject of illuminating discussions. The time is just ripe now for the book to be especially welcome. [Forbes & Co., Chicago, \$1.00.]

The care of invalids is the subject of *The Home Nurse*, by Dr. E. B. Lowry, who writes from a practical experience. It is not maintained that to read the book is to produce a graduate nurse, but certainly the book will go far to promote efficiency on the part of any who have the duty of nursing a patient at home. [Forbes & Co., Chicago, \$1.00.]

#### MISSIONARY

AN OCTAVE VOLUME of five hundred pages records the results of *The Continuation Committee Conferences in Asia, 1912-13*, under the leadership of John R. Mott. From Colombo to Tokyo there were missionary conferences in eighteen great centers in India, Singapore, China, and Japan, in each of which the deliberations covered substantially the same ground. Some grave questions arise from these deliberations, but the plan of free inter-mission conference is itself a commendable one, granted the absence of entangling obligations either in advance or during the sessions. This volume is authority for what transpired in each. [Student Volunteer Movement, 600 Lexington Ave., New York, \$2.00.]

#### MISCELLANEOUS

OUR EDITORIAL COLUMNS have before this referred more than once to the two pamphlets now being so widely discussed in the English Church, being the Open Letter of the Bishop of Zanzibar entitled *Ecclesia Anglicana, for What Does She Stand?*, and the statement of the Bishop of Uganda on *The Kikuyu Conference: A Study in Christian Unity*, together with the proposed scheme of federation embodied in the resolutions of conference. It should be recognized that in the former of these the Kikuyu Conference is only cited as one of several causes for anxiety in the English Church, and thus is not simply a criticism of Kikuyu, while the latter is the reply of the Bishop of Uganda to criticisms of Kikuyu and his part in it, without reference to the other parts of the Open Letter. We doubt whether the contents of either of these papers are thoroughly understood by many of those who are discussing them, and should be glad if both of them might be carefully read. [Longmans, Green & Co., 20 cents each.]

THE ENGLISH educational problem is made clear to readers, whether of that country or of this, in the latest of Christian Social Union Handbooks entitled *Outlines of Education in England* by Cyril Jackson, M.A. The Handbooks themselves are under the editorship of Canon Scott Holland. This volume will be useful in this country as showing the grave difficulties in the matter of education which confront the English Church, and which differ so largely from those which we are facing in this country. [A. R. Mowbray & Co., London, The Young Churchman Co., Milwaukee, American Agents. Price 60 cents net.]

A NEW SERIES of books relating to English topics is called the Imperial Library, and the first volume, entitled *Our National Church*, is written by Lord Robert Cecil, K.C., M.P., and the Rev. H. J. Clayton, special lecturer to the Central Church committee. The names of the authors insure scholarly treatment, and the book is a valuable manual, especially in connection with the relation of the Church to the State, the side on which it is treated especially. [Frederick Warne & Co., New York, price 50 cents net.]

## Woman's Work in the Church

Sarah S. Pratt, Editor

Correspondence, including Reports of work of all women's organizations, should be addressed to Mrs. William Dudley Pratt, 1504 Central Ave., Indianapolis, Ind.

WE predict—without any real claim to being a prophet—that there is about to be a great swinging round of Auxiliary and other interest in the next few years, to our splendid but needy work among the mountaineers. Did some wonderful Pied Piper, centuries ago, pipe them off and shut them up in the heart of these mountains where they have lived such a strange and remote life? At any rate, they are right in the heart of our country, they are our citizens and doubtless our cousins unto the third and fourth generations back. The Church has penetrated just a little; but that little has been a "multum in parvo." Soon it is going to be the "multum" without the "parvo." The women of the Church have been fed—and rightly—on stories of the oriental peoples, of black races and yellow races; and to their own advantage in culture and in Christian growth, they have learned to care for these alien parts of God's family. But the mountaineers are of ourselves, purer of blood perhaps, less composite, and of the familiar Kelseys, Fletchers, Greens, Tylers, Smiths, and other American names which our next-door neighbors bear. Certainly it is a loud call to the American Church and people to invade their stronghold religiously and reverently, seeing to it that we give them better things than they have ever known.

But recently a mother said, "My daughter wants to teach in the mountains and wishes to be properly prepared; but her Aunt Laura thinks she should have a few years of society first." There is some wisdom in this. One thinks rather ironically that after a few years of what is generally accepted as "society," a young woman would find in this novel work, real contentment. Another accomplished young woman, serious and fine and Christian, has recently written a friend that she will be glad to teach for a time in the mountains, bearing her own expenses. Knowing this, we have written to the proper authorities asking that this opportunity be not overlooked. There are probably many women who, if the money were provided by the Auxiliary and by Churchmen in general, would teach and do various kinds of work in these mountain missions, partly from a desire for the novelty of this life and partly from a real wish to be of use. Women who would not and could not go across seas as missionaries would go to the mountains. Those women who have gone usually find the life deeply vital and fascinating.

WE MUST NOT forget the D. A. R. in any eulogy of those who are forwarding this mountain work. While one cannot help smiling some times to notice how these patriotic sisters of ours fan the memory of war while talking peace, it is to their credit that many needed things have received attention, both in a material and a sentimental way. The "Daughters" are constantly presenting the needs of these schools, and are extremely interested in this class of Americans on account of their "Revolutionary" blood. They are a splendid help in extending the great call of the mountain people.

THE AUXILIARY of the New Jersey branch is divided somewhat differently from that of any other, into an Upper and a Lower Division. Both of these have held recent meetings. The Lower Division had its meeting in Grace Church, Merchantville. Being hastily planned, the attendance was smaller than usual but the programme was excellent, consisting of an address by the Rev. Henry S. Jefferys of Tokyo, followed by a graphic talk from a native Japanese clergyman, now taking a post-graduate course at the General Theological Seminary.

There was a large and enthusiastic meeting of the Upper Division in Elizabeth, at which the Rev. A. W. Bostwick described conditions in the pine regions of New Jersey. Members of parochial branches pledged sums toward the support of a nurse for the dwellers in the pine regions. The Rev. Stuart L. Tyson told of work in the Tennessee mountains. Mrs. Ely, whose enthusiasm for St. Mary's school, Shanghai, has kept her pleasantly busy for many



months, presented her eloquent plea for aid. Archdeacon Shepherd spoke of his work in the diocese. A Quiet Day for this Division was observed at St. John's Church, New Brunswick, on February 17th.

IF AT ANY TIME it seems that this Department gives too much space to Woman's Auxiliary work in the diocese of Indianapolis, it is not only because we are able to get things first hand and know many little happenings which may be of use to others, but because Indianapolis, on account of its location and Church history, is a good average Auxiliary diocese. Not prominent in the giving of money or very fortunate in the sending of missionaries, this diocese has observed certain careful policies within its borders, which have made it a greater power than its numbers would indicate. Many years ago the Woman's Auxiliary began making little gifts to needy diocesan missions. Small, discouraged missions which lacked the equipments of worship, were often surprised and grateful to receive an Altar Cross or an Altar Service or desk or candlesticks or alms basin. Sometimes a surplice was the gift, and on one Epiphany the whole diocese—that is, its Woman's Auxiliary—brought personally its gifts of gold and silver, which were sent to New York and converted into a beautiful chalice and paten which were given to St. Matthew's Church, Bloomington. This early custom, we believe, has been of much help in introducing the smaller congregations to a knowledge of the Auxiliary as a helpful, working missionary society, not alone asking for half-hearted "systematic offerings," but coming first, royally, with a gift.

Just now, the Auxiliary has had the pleasure of making a small gift of an alms basin to the new mission of St. Matthew's in the beautiful suburb of Irvington. While this suburb is old, there has not seemed to be an opening before, but now the mission starts with a membership of seventy and a Sunday school of forty. The work is in charge of the Rev. Rush Sloan, and its first gift, the alms basin, will soon be blessed and put in use, a memento of the real helpfulness which is the meaning of Auxiliary existence.

AN EFFORT on the part of the diocesan Auxiliary board of Indianapolis, to unite the six city branches for an experimental year of study, was frustrated by various things. So, as a substitute, it was decided that each of these branches entertain once during the Auxiliary year, all the others. These united meetings, added to the Epiphany meeting, the union Lenten classes, and the annual meeting in May, would provide almost as much union as would the other plan. Thus far the plan has worked well. Each branch has provided something entertaining, and the latest meeting, at All Saints' Cathedral, gave us something a little different and very valuable, in that many attendants would not otherwise have received the information. The large, sunny diocesan rooms, of which we have lately come into possession, are going to be of great use in spreading the Cathedral idea. It surely is a boon to have a place beside our own parish house, where we feel that we absolutely belong. A Cathedral woman whispered yesterday, "We mustn't overdo the 'welcome' part, for we want the women to feel that they are coming to their very own."

There was the large assembly room, with piano, tables, and chairs, and with the portraits of past-and-gone Bishops and clergy adding dignity. Then there was the beautiful big tea-room in which everybody might sit, if she chose, and the cloak room and every other kind of room needed to make a diocese thoroughly content. Into these rooms came the women of the Woman's Auxiliary and listened to a review of Dr. Pott's *Emergency in China* given by the Rev. Charles Smith Lewis, Dean of All Saints' Cathedral and editor of the Sunday school page in THE LIVING CHURCH. This book has not been used in Woman's Auxiliary work in the diocese; consequently it was a privilege to hear the salient points prepared and carefully given by Dean Lewis. His suggestion that the book be read as generally as possible will be followed with more avidity because of his review.

While the women were waiting for tea, the diocesan board held a short meeting to conclude the programme for the Lenten meetings. It has been decided that this Lent should be devoted to the study of some place where the Church might show her strength instead of her weakness. All thoughts turned therefore to New York City, and some eight or ten of the Church's most representative institutions will be presented during the five meetings which come between the Quiet Day on March 6th and Good Friday. The first of these talks will be by Deaconess Humphreys, whose main topic will be the work among the colored people, and she will also tell something of St. Faith's Deaconess house. Deaconess Humphreys came from New York in October as parish assistant to the Rev. George G. Burbank, vicar of St. George's mission. "Trinity Corporation," "The Seaman's Institute," "Immigrant work," and some of our Church colleges, will also be parts of the programme. It was intended at first to have short talks on Church symbolism precede the main features, but this was not found feasible this season.

MRS. ANN REBECCA TORRENCE STANDRING, Soochow, China, who has been visiting her parents in Lafayette, Indiana, will sail for home on March 13th. Mrs. Standring has effectively pleaded the cause of her life work wherever she has been heard. May the prayers of the Auxiliary follow her on this long journey. She is one of our most valued United Offering missionaries.

## PUBLIC SPEAKING

By FRANCIS A. LEWIS

FROM AN ADDRESS AT THE CENTENNIAL CELEBRATION OF THE PHILOMATHEAN SOCIETY AT THE UNIVERSITY OF PENNSYLVANIA.

THE after-dinner speech is the supreme test of a man's wits. He must not only have them about him, but all over him.

It will be thirty-seven years next spring since I bade good-bye to this society and this university. During that period, and especially during the last half of it, I have heard countless speeches, good, bad, and indifferent, and have made a great many which I suppose may be described by the same adjectives. Let me then play the part of mentor and offer some practical suggestions to you.

First of all and foremost of all, never speak without adequate preparation. If you do, you will degenerate into a mere talker, and the question will be the same as was raised nineteen hundred years ago at Athens, "What will this babbling say?"

I have said preparation; what do I mean by it?

A speech consists of three parts: thought, expression, delivery. Unless you have some thought, do not attempt to speak, for you cannot express a non-existent thing. The average educated young man is not usually destitute of thoughts, and we may assume that the would-be speaker has the thoughts and wants to put them in shape for utterance. I would advise him first of all to read the King James version of the Bible, and to keep on reading it. Not as a religious duty at all, for with that I am not now concerned, but in order to soak himself in good English. Ignorance of the English language is characteristic of present-day speakers. When you have gathered your thoughts together, proceed to put them on paper in just such language as may occur to you. Having completed this, go over it carefully and strike out every word possible of Latin or Greek derivation. You are not to make a Latin or Greek but an English speech.

You remember this story of Daniel Webster. He had been appointed Secretary of State by William Henry Harrison, and the latter sent him the draft of a very bombastic inaugural address for correction. Returning to his boarding house late one evening his landlady remarked that he looked exhausted and inquired if anything had happened. "You would think," replied Webster, "that something had happened if you knew what I have done. I have this afternoon killed seventeen Roman proconsuls." The slaughter of Harrison's proconsuls will not be a circumstance to the carnage that will follow your elimination from your speech of Latin and Greek derivatives.

The spirit and the lesson of the Parable of the Prodigal Son are not to be underestimated, but I venture to think that its great popularity is largely though unconsciously due to its faultless English. There is scarcely a derivative word in it. The same is true of other parables, notably that of the Tares and the Wheat. No one should attempt public speaking who does not know these parables by heart.

Having corrected your speech as to form, boil it down; reduce it to the lowest common denominator. You had better be faulted for brevity than for discursiveness. And when you shall have done all this, memorize it. Yes, learn it by heart; and then throw away the manuscript.

Of course this suggestion brings up the whole question of what is called extempore speaking, and the advice I give is limited to young men. There is no greater danger than that of extempore speaking, for sooner or later, generally sooner, your thoughts as well as your language will become extempore, and that spells ruin. The habit you will form of correct and condensed expression by writing and memorizing, will serve you in good stead against the time, sure to come in later life, when pressure of other duties will forbid such painstaking and elaborate preparation.

For a short speech, and that is the only kind young men should make, the extempore and the manuscript are both abominations. I should urge every young man who desires to speak to go on the stump for a while. One can always get an assignment to a small town, and there is no better training school. A single prepared speech will serve for a whole campaign and you learn a great deal by practice which, if hard on you, is still harder on your audiences. The great value of stump speaking is that it makes one quick witted. You are liable to constant interruptions—and if one is to attain any success as a speaker he must be prepared for a good deal of give and take.

"Think," said a stump speaker in an adjoining town, "of



the iniquity of a tariff on tea and coffee." "But," cried someone from the audience, "there hasn't been any for ten years." This is disconcerting to say the least. The speaker was a fool to make such a statement, but having made it, he must have some ready answer or his usefulness in that town is at an end. I leave each of you to determine how he should have dealt with that interruption.

Never let an audience rattle you. I recollect some years ago being interrupted by a drunken man at the Academy of Music. He annoyed me a little and the audience more. Amid cries of "Put him out," I said, "Don't put him out, let me speak with him. He was up in the balcony. Turning to him and thereby focusing the eyes of the house on him, I said very quietly, "My friend, I came here invited to make a speech, and you came here uninvited to ask questions. There isn't time for us both, but if you will let me speak without further interruption, I will gladly answer your questions in the Green Room after the meeting." The incident was closed and he subsided.

But then you are liable to interruption from someone who is sober. He is not so easy to handle. If he asks a sensible question, answer it fairly and frankly. If not, then follow Solomon's advice and "answer a fool according to his folly." But if you are going to maintain your equilibrium you must be prepared for the heckler.

Never antagonize an audience. If it be in sympathy with you, this advice is useless; if it be out of sympathy, your duty is to win it. There are many ways of antagonizing an audience. I will indicate some of them.

Nothing is more likely to cause trouble than making light, not only of religion, but of any particular religion. The present is flippantly called an irreligious age. This is not true. Not only are men and women thinking and feeling deeply upon religious subjects, but those who are not, have no liking for slurs upon or criticisms of religion. Closely akin to this is a proper restraint in speaking of what I call, for want of a better name, the world's heroes. The capacity for fun is unlimited in America and it is well that it is so, but let your fun at the expense of heroes be in good taste. It is a curious fact that there is only one man in American history that no one has ever dared to poke fun at. Go over the whole list, and even George Washington with the hatchet and the cheery tree has not been immune from platform humor, but no one has ever dared to become humorous at the expense of Abraham Lincoln. Himself a man of boundless and not always refined humor, the victim during his life of more coarse abuse from the stump than any other American, referred to constantly as an ape and a baboon, all this ceased in 1865; and any public speaker who dared to speak flippantly of Lincoln would be hissed from the stage.

The temptation to abuse and villification is peculiarly characteristic of the stump. Calling one a liar and a thief is easy and cheap, and creates antagonism. Better far to describe impersonally this kind of an individual, and leave to your audience the privilege of identifying him. Calling people names, like drink, is a habit that grows on one. A speaker who begins his career by calling names, usually and speedily degenerates into a mere blackguard.

I have hesitated whether I ought even to mention the fact that in any speech delivered, no matter when, where, or under what circumstances, no man must ever say a word that he would not be willing to say to his family at his dinner table. Anything of another sort is to be deprecated, not only because it is vulgar but because it will shortly end the career of anyone who attempts it. There are vulgar men in the world and vulgar women, too, but it is credible to America that our people want no exhibition of vulgarity on the platform; the theatre seems to provide them with enough.

More depends upon the manner of a speech than its matter. This is to be regretted, but it is true. Some people say *nothing* very well. When I was a boy, elocution was taught in school and college; whether all the elocutionists are dead or not I do not know, but I sincerely hope that those who died, did so without hope of resurrection.

The bad gestures and modulations of voice that I was taught, it took me years to recover from. The rules that can be given as to delivery are few and simple. Be neither slouchy nor fussy. Do not come on a platform with shambling gait, and on the other hand, do not strut like a peacock. You will get your audience in the first three minutes or you will never get them, and your manner will score heavily in their first estimate of you. Of course if your strong card be drollery, well and good. Start off with it; but don't mistake buffoonery

for drollery, because your audience won't. Naturalness is the key to delivery. The prepared gesture, the measured period, the studied enunciation, are soon detected and properly laughed at. If you want to be effective, be natural.

Your usual voice is your best voice, provided it is not too loud or what may be called snappy. I know a speaker to whom it would be a pleasure to listen, but for the fact that he always raises his voice to a high pitch at the very end of every sentence, and his speeches resemble the explosion of an automobile tire.

In the last analysis, the conversational style is the most effective. Great rapidity of utterance is to be avoided, because it is difficult for your audience to follow, but it is immeasurably better to be too rapid than too slow, for the latter produces sleep. Above all things, when you have finished, sit down. When you have reached the climax don't risk an anti-climax for the sake of a few more minutes. "I wish he had spoken longer," is the highest praise you will receive for any speech you will ever make. Let it always remain an ungratified wish, and success is surely yours.

There is one book, perhaps more than one, in existence called Familiar Quotations—the ready refuge of the indolent speaker. Quotations should be used sparingly, and still more sparingly familiar quotations—because they are generally so familiar as to be trite. For example, during the past ten years the repetition of the fact that the government of the people, by the people, and for the people, must not be allowed to perish from the earth, has brought me close to the doors of a lunatic asylum. This really great conclusion of the Gettysburg classic has been used by every witless babbler till it has become jejune to the last degree.

The epigram is always appreciated and one can usually afford to be extravagant with it; but alliterations are to be carefully handled and reserved for occasional use; they are not particularly difficult to formulate, but they may be loaded, as the late Rev. Dr. Burchard discovered.

I must say something as to the use of humor and wit in speaking. The words are not exactly synonymous but the distinction is so shadowy that I may safely disregard it. Wit is, of course, a natural gift, but if it be in the system at all, it can be cultivated, and is a most, perhaps the most, valuable asset a speaker can possess. The American people have a keen sense of humor—and may I digress long enough to say that one of the most interesting things to watch is the effect of wit upon an audience? An obvious witticism, of course, meets with an immediate response, but real wit a trifle subtle strikes about ten per cent. of an audience at once, about eighty per cent. in ten seconds, the remaining ten per cent, and a German audience, never. Of course there is often recourse to the wit of others; I mean apt stories. These help along a speech wonderfully, subject to three provisos. The story must be reasonably new. Let it not be said of your anecdote:

"In the days of King Rameses  
That joke died of paresis."

A story is good to illustrate a point, provided it fulfils its function; but if it does not, don't tell it merely for the sake of the telling. It may raise a momentary laugh, but it weakens the speech. Again, if you are going to tell a story, do not waste much time on its preface. The point is the thing, and get there speedily. How often have I heard a really good story ruined by an elaborate statement of the place where, or the time when, or the person to whom, the incident happened.

Let me illustrate. A friend was visiting an Irishman, who had on his parlor mantel a brick with a wineglass on top in which was a flower. Curiosity being aroused, he inquired the cause of the presence of the brick. The Irishman, pointing to his head, said, "Do you see that scar? The brick is what made that scar." "Well, what is the flower in the wineglass?" "That is from the grave of the man who threw the brick." The story is good, but many a speaker would ruin it by reciting that it occurred in Boston and that the Irishman's name was Finnigan and the visitor's name Jones and the man who threw the brick Sullivan. In the wilderness of nomenclature the point would be lost.

Akin to wit is ridicule. I do not affirm that ridicule is always or generally a sound, or for the matter of that, any argument at all, but I do not hesitate to say that it is the most effective arrow the speaker has in his quiver if he knows how to use it. Making your antagonist ridiculous generally finishes him, unless when his turn comes he can make you more ridiculous.



## Church Kalendar



March 1—1st Sunday in Lent.  
 " 8—2nd Sunday in Lent.  
 " 15—3rd Sunday in Lent.  
 " 22—4th Sunday (Mid-Lent) in Lent.  
 " 25—Annunciation B. V. M.  
 " 29—5th Sunday (Passion) in Lent.

## Personal Mention

THE REV. FLOYD APPLETON has resigned the rectorship of St. Clement's Church, Brooklyn, N. Y., and has accepted the rectorship of St. Paul's Church, Harrisburg, Pa. He will take up his new work about the first of April.

THE REV. W. H. BENFORD of Newtown, Pa., has entered upon his duties as rector of St. John's Church, Sodus, and St. Luke's, Sodus Center, N. Y., in the diocese of Western New York.

THE REV. T. J. DEWEES, rector of Christ Church, Susquehanna, Pa., diocese of Bethlehem, has accepted the rectorship of Christ Church, Binghamton, N. Y., diocese of Central New York, and began his new duties on Ash Wednesday.

THE REV. PERCY L. DONAGHAY, rector of St. Anne's Church, Middletown, Del., for the past six years, has reconsidered his acceptance of the call to the rectorship of St. Philip's Church, Circleville, diocese of Southern Ohio, and has decided to remain in Middletown.

THE REV. LEE WILBERT HEATON, who has recently accepted a call to the rectorship of St. Paul's Church, Newport, Ark., is now in residence, and may be addressed accordingly.

THE REV. A. L. HENDERSON of Martha's Vineyard, Mass., has been appointed to take charge of the parishes of Wareham and Sandwich, succeeding the late Rev. James P. Hawkes.

THE REV. WILLIAM F. HOOD, JR., has assumed charge of the missions in the diocese of Milwaukee formerly under the charge of the Archdeacon of La Crosse, who has resigned on account of ill health. Mr. Hood's address for the present will continue to be Fairchild, Wis.

THE present address of the Rev. W. W. RAYMOND is 400 East Genesee street, Syracuse, N. Y. He has no official relation to East Syracuse or East Onondaga. Emmanuel Church, East Syracuse, is in charge of the Rev. Karl G. Heyne, 1601 Midland avenue, Syracuse, N. Y.; St. Andrew's Church, East Onondaga, is in charge of the Rev. Henry Gibbs, Syracuse, N. Y., R. F. D. No. 5.

THE REV. ROY E. REMINGTON of Portland, Ore., has accepted the appointment as curate to the Rev. Cameron J. Davis, rector of Trinity Church, Buffalo, N. Y., diocese of Western New York.

THE address of the Rev. L. B. RICHARDS, rector of the Church of the Incarnation, Atlanta, Ga., is 263 Lee street, Atlanta, Ga.

THE REV. JOHN S. SIMMONS, having resigned his work in the diocese of South Carolina, has taken charge of St. Michael's Church, Cairo, Ill., diocese of Springfield.

THE REV. DR. C. H. WEAVER, who for six years has been rector of St. Andrew's Church, Princess Anne, Md., diocese of Easton, has accepted a call to St. Stephen's parish, Milledgeville, Ga.

### ORDINATIONS

#### DEACONS

UTAH.—At St. Mark's Cathedral, Salt Lake City, on Wednesday, February 11th, the Bishop of Utah ordained to the diaconate Mr. THOMAS B. McCLEMENT. He will serve his diaconate as a missionary in the Uintah country, which, before it was opened for settlement, was the reservation for the Ute Indians.

#### MARRIED

GOODWIN-GEER.—On February 19, 1914, at St. Paul's chapel, New York City, by the Rev. William Montague Geer, vicar, ISABEL MONTAGUE GEER, daughter of the Rev. William Montague Geer, and the late Katherine Throop Geer, to ELLIOT HERSEY GOODWIN of Washington, D. C.

#### DIED

EDSON.—Entered into Life at Elizabeth, N. J., on February 11th, Col. JOHN HENRY ED-

SON, only son of the late Katherine Soley and Capt. Alvin Edson, United States Marine Corps, aged 84 years.

JEROME.—Entered into life eternal, at his home in Williamstown, Mass., on Tuesday, February 17th, EUGENE MURRAY JEROME.

"Grant him O Lord, eternal rest, and may light perpetual shine upon him."

MANSFIELD.—Fell asleep, at the Rectory, Suffern, New York, February 21, 1914, EMELIA MOORE, beloved wife of the Rev. Romaine S. MANSFIELD, and mother of the Rev. Archibald R. Mansfield.

POWELL.—Entered into the rest of Paradise on February 15th, ANEL POWELL, in Brooklyn, N. Y., in his 74th year. He was at one time senior warden of St. Saviour's Church, Maspeth, L. I.

"Christ's faithful soldier and servant unto his life's end."

WELLES.—Entered into Life at the Welles homestead, Glastonbury, Conn., January 22, 1914, EMILY SOPHIA WELLES, daughter of the late Hon. Thaddeus, and Emily Maria Kellogg Welles.

"Grant her O Lord, eternal rest, and may light perpetual shine upon her!"

### MEMORIALS

#### MISS ALICE CUMMINGS

In the death of Miss ALICE CUMMINGS, the Church in Newburyport and West Newbury, Mass., has lost a most faithful and devoted member. As organist at Christ chapel, Newburyport, and also at All Saints', West Newbury, and as a teacher in both Sunday schools she went quietly about her work week by week, gladly giving her services without thought of reward, happy in the consciousness of being useful in the Master's vineyard.

In addition to these labors of love she was also the parish librarian of the Church Periodical Club of St. Paul's Church, Newburyport, and an associate in the Girls' Friendly Society. Quiet and unassuming, she gave unstintingly of her time and talents, and wielded a gentle influence for good over all with whom she had to do. Faithful to the last, she almost literally died in the harness, after an illness of only a few days. Surely of her it shall be said, "Well done, good and faithful servant."

"Grant her O Lord, eternal rest, and may light perpetual shine upon her."

#### REV. JAMES F. OLMSTED

The clergy of the diocese of New Jersey, assembled at the burial of the Rev. JAMES F. OLMSTED, rector of St. Mary's Church, Burlington, N. J., wish to express their deep feeling of loss and sorrow caused by the death of their departed Brother.

Throughout a residence in the diocese of more than sixteen years, the Rev. James F. Olmsted proved himself, in all relations with his brethren of the clergy, truly a Christian gentleman and a devoted priest of the Church.

A man of positive convictions, and of definite opinions, and with the courage to express them, he always showed courtesy and consideration for those of differing views. Holding important offices, he was faithful to all obligations, giving freely of his best in thought and effort. Genial in intercourse, prompt in sympathy, upright in action, he was always a welcome companion, and, in need, a friend to be trusted and relied on.

We thank God for the privilege of such an association and friendship. We are saddened by the loss of so much that we prized. But we believe that God has given him the benediction of the Perfect Peace which passes all understanding.

Signed,  
 RUDOLPH E. BRESTELL,  
 MILTON A. CRAFT,

For the Clergy present at Burlington, N. J., Saturday, February 7, 1914.

#### PROF. WINSLOW UPTON, Sc.D.

The Standing Committee of the diocese of Rhode Island experienced a sense of personal grief as well as official loss by the death, on January 8, 1914, of Professor WINSLOW UPTON, Sc.D.

Director of Ladd Observatory and head of the Department of Astronomy in Brown University, this profound man of science was equally a man of religious faith, so serviceable indeed in parochial and diocesan work that he will be as keenly missed in the life of the Church as in the life of the University.

He has zealously served this diocese for many years, and in many capacities; in diocesan convention and General Convention, on Standing Committee and Cathedral corporation, on committees for Christian education and

Christian unity, and as treasurer of diocesan missions.

Professor Upton was an ideal type of the Christian gentleman, modest and patient, courteous and considerate, kindly in word and deed, possessing a marked sense of humor whose quiet flow never left a sting, but made life lustrous with good cheer. How graciously he gave himself to Church tasks requiring painstaking industry and infinite attention to details. Problems did not daunt him, they seemed to delight him. He had a genius for solving difficult situations. Like Daniel of old, "an excellent spirit was in him," and like the Psalmist he made it his rule to "serve the Lord with gladness."

May God make sweet to him the calm of "Paradise the best."

The above minute was adopted by the Standing Committee of the diocese of Rhode Island at a meeting held February 9, 1914.

JAMES A. PRICE, Secretary.

#### REV. LOUIS ZAHNER, D.D.

The undersigned, appointed a committee to draught resolutions in regard to the death of the Rev. LOUIS ZAHNER, D.D., presbyter, deceased December 31, 1913, submit the following minute:

This minute records the affectionate regard and respect in which his brethren of the clergy held the late Rev. Louis Zahner, Doctor in Divinity.

Dr. Zahner had been rector of St. Mark's Church, Adams, Mass., for twenty-three years, and had come to fill a large place in the life of the community in which he lived. He came of sturdy German stock, and was strong of body, mind and character. He was a man positive in opinion, with an uncompromising sense of right and wrong, vigorous, loyal, a good friend, and a kind neighbour. His parish included both English and German speaking peoples, and he conducted services each Sunday in both languages. The German people for miles around looked to him as their pastor. A staunch Churchman of scholarly tastes and keen business sense, he managed well the affairs of his own parish, and took a deep interest in the diocese and the Church at large. His strong personality, sound judgment, and fearless attitude gave him a large place in our conventions. Men might differ with him in opinion, but he was always heard with respect. His familiar voice will be missed in our councils.

More than two years ago his physicians warned him that he had an incurable disease, and gave him but a few months to live. In the face of this sentence, he went back to his work with the calmness and courage of a true soldier, unmindful of pain and increasing physical weakness, to preach the Word of God, and to administer the sacraments of the Church until about six weeks before the end came.

He leaves with us the memory of a warm heart, a fine, strong, Christian character, an example of splendid devotion to duty. He was one in whom lived the spirit of the true hero, one who dares to do and to go whenever and wherever God calls him.

A wise father. A good husband. A brave soldier. True pastor, prophet, priest. Faithful unto death, he will, we believe, receive the crown of Life!

Signed:

THOMAS FREDERICK DAVIES,  
 Bishop of Western Massachusetts,  
 J. FRANKLIN CARTER,  
 Rector, St. John's Church, Williamstown.  
 MARSHALL E. MOTT,  
 Rector, St. John's Church, North Adams.

### RETREATS

NEW YORK.—A Quiet Day for Ladies will be held at Christ Church, Bronxville, N. Y., under the auspices of the Altar Guild, on Tuesday, March 10th, beginning with a celebration of the Holy Communion at 9 o'clock, and ending with Evensong at 4 o'clock. Conductor, the Rev. William Francis Mayo, O.H.C. Address Mrs. ROBERT WEBB MORGAN, Bronxville, N. Y.

NEW YORK.—A Day's Retreat for women will be given in Lent, April 4th, at Holy Cross Mission, Avenue C and Fourth streets, New York. Conductor, the Rev. Charles S. Hutchinson. Apply to the Sisters St. John Baptist, Holy Cross House, Avenue C and Fourth streets.

### CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high



class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

### WANTED

#### POSITIONS OFFERED—CLERICAL

**VACANCY** will occur in the rectorship of St. John's Church, Deadwood, S. D., at Easter. Applicants will be furnished with full information by corresponding with D. A. McPHERSON, Senior Warden.

#### POSITIONS WANTED—CLERICAL

**PRIEST**, age thirty-five, university and seminary graduate, seeks new field after Easter. Fair salary expected; efficient service rendered. Address "SINBAD," care LIVING CHURCH, Milwaukee, Wis.

**HIGHLY** educated priest desires to serve an intellectual congregation. Accomplished musician, and boy choir trainer. Highest references as a preacher. Socially successful. Salary \$2,000 and house. Address F, care LIVING CHURCH, Milwaukee, Wis.

**PRIEST** desires work, temporal or otherwise. Music a specialty. Reference, the Bishop of Albany. Address, "A," care LIVING CHURCH, Milwaukee, Wis.

#### POSITIONS OFFERED—MISCELLANEOUS

**WANTED**—Organist-Choirmaster, and teacher of music in city schools. Stipend \$1,400. Address, RECTOR OF TRINITY CHURCH, Alpena, Mich.

#### POSITIONS WANTED—MISCELLANEOUS

**CAN** anyone help a missionary, graduate of a European university, to support a family of six by procuring for him work as a translator from the German, French, Dutch, Italian, or Spanish into English, for scientific or commercial purposes? Address Rev. F. RUGE, Decatur, Ga.

**AN EDUCATED WOMAN** of broad-minded sympathy, self-control, and in good health (middle-aged), experienced in institutional work, seeks responsible position as matron or house-manager. Address "IN OMNIA PARATUS," care LIVING CHURCH, Milwaukee, Wis.

**ORGANIST-CHOIRMASTER**. Twenty years experience in prominent Eastern parishes with mixed and boys' choirs, desires change. Exceptional references. Inspection of present work invited. Address "CHURCHMAN," care LIVING CHURCH, Milwaukee, Wis.

**ORGANIST and CHOIRMASTER**, with excellent testimonials, English and American, desires change. Large experience in boy and mixed choirs. Devout Churchman. Address, COLLEGE GRADUATE, care LIVING CHURCH, Milwaukee, Wis.

**LADY** wishes place as companion in exchange for home and small remuneration. Good reader, pleasant personality. Wisconsin or vicinity. Address G, care LIVING CHURCH, Milwaukee, Wis.

**WANTED**—By Kindergartner and Musician, position as mother's helper during July and August. References. Address Miss G. M. ROBINSON, 218 Washington street, Geneva, N. Y.

**COMPETENT** Organist and Choirmaster in two large churches in the Middle West desires change. Excellent references. Address "ORGANIST" care LIVING CHURCH, Milwaukee, Wis.

**ORGANIST-CHOIRMASTER**, English Cathedral experienced, well recommended, desires position. For full particulars, address M. B., care LIVING CHURCH, Milwaukee, Wis.

**WANTED**—Position by a teacher as governess or lady's companion for the coming summer months. Address "H. C.," care LIVING CHURCH, Milwaukee, Wis.

**ORGANIST AND CHOIRMASTER** desires post. Young, good musician, Churchman, used to boys. Address D, care LIVING CHURCH, Milwaukee, Wis.

**A DEACONESS** desires to serve permanently in Catholic parish. Address, giving particulars, FIDELIS, care LIVING CHURCH, Milwaukee, Wis.

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**AUSTIN ORGANS**.—The new Austin console is a notable achievement by a firm eminent in modern organ building. A request will bring full information concerning it. In convenience and arrangement it is beyond the age. AUSTIN ORGAN CO., 180 Woodland street, Hartford, Conn.

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**TRAINING SCHOOL** for organists and choir-masters. Send for booklet and list of professional pupils. DR. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first street, New York.

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**FOR RENT**—A modern, steam heated flat, five rooms with bath. No. 299 18th street, Milwaukee, Wis.

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**HOLY CROSS HOUSE**, 300 East Fourth street, New York. A Permanent Boarding House for Working Girls, under the care of Sisters of St. John Baptist. Attractive sitting room, Gymnasium, Roof Garden. Terms, \$3.00 per week, including meals. Apply to the SISTER IN CHARGE.

### TRAVEL

**REV. M. ZARA** is going to Italy in May, and will execute any commission entrusted to him. 324 Hansberry street, Germantown, Pa.

### UNUSUAL TRAVEL. SEE PAGE 651

### BELMEL CHOCOLATES

Most delectable, pure, home made chocolates, assorted or plain. One dollar pound prepaid. Address BELMEL, 399 Mell Ave., Akron, Ohio.

### SALE OF MUSIC

Books issued for Festival of Massachusetts Choir Guild for years 1902 to 1913, inclusive, each containing *Magnificat*, *Dimittis*, *Te Deum*, three anthems, three hymns, and choral service, will be sold at greatly reduced price of 10 cents per copy.

Send express collect on receipt of price. Sample copies mailed 14 cents each. BRNEST O. HILER, Treasurer, 35 Congress street, Boston, Mass.

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RIGHT REV. ARTHUR S. LLOYD, D.D., *President*.  
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LEGAL TITLE FOR USE IN MAKING WILLS:  
"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."  
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#### THE BOARD OF MISSIONS

are the yearly guarantees made, as the Church's agent, to the bishops of 38 dioceses and 33 missionary districts at home and abroad.

In no other way can the Church's aggressive work be maintained with economy.

This year the appropriations total \$1,600,000. Every gift for domestic missions, foreign missions, or general missions, helps to provide the amount.

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### NOTICES

#### BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The Brotherhood's special plan in corporate work this year is a Monthly Men's Communion by every Chapter, a definite effort to get men to go to Church during Lent and Advent, and a Bible Class in every parish.

Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages.

Brotherhood of St. Andrew, 88 Broad street, Boston, Mass.

#### APPEAL FOR THE PENSION AND RELIEF OF CLERGY, WIDOWS, AND ORPHANS

Legal Title, "General Clergy Relief Fund." National, official, incorporated. Accounts audited quarterly. Trust Funds and Securities carefully deposited and safeguarded in one of the strongest Trust Companies in New York City. Wills, legacies, bequests, gifts, offerings solicited.

Only two organizations provided for in the General Canons and legislation of the Church, namely, the Missionary Society and the General Clergy Relief Fund—the Work and the Workers.

669 names have been on our lists during the last three years.

67 dioceses and missionary districts depend alone upon the General Clergy Relief Fund.

See interesting Report to General Convention with "Message of Trustees" and Tables.

GENERAL CLERGY RELIEF FUND,

ALFRED J. P. McCLURE,  
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#### THE AMERICAN CHURCH UNION

for the maintenance and defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. For further particulars and application blanks, address the Corresponding Secretary, REV. ELLIOT WHITE, 1625 Locust street, Philadelphia.

#### THE EUCHARISTIC LEAGUE

Composed of clerical and lay members of the Church, who desire the restoration of the Holy Eucharist as the chief service of Sunday in every parish of the American Church, and are willing to forward that object by prayer and influence. There are no fees or dues.

For full particulars address:

THE Rev. HARRY HOWE BOGERT,  
Birdsboro, Pa.

#### MONEY TO LOAN

to build churches, rectories, etc. Seven years' time; five per cent. Also gifts to finish a church building. Address Rev. J. NEWTON PERKINS, Secretary, 281 Fourth avenue, New York.

### APPEALS

#### THE ALL NIGHT MISSION

The All Night Mission, a shelter for homeless men, is always open night and day. It is helping, sheltering, and feeding thousands. Money, food, clothing, and bedding required. *No salaries paid*.

Contributions may be sent, Mr. DUDLEY TYNG UPJOHN, president and treasurer, 8 Bowery, New York City.

#### CHURCH HANGINGS WANTED

Rev. R. Bancroft Whipple has charge of five churches in the diocese of Easton and would be glad of any hangings of any kind that he could use. If any church has any that have been dis-



carded or any that can be spared, or if anyone would contribute anything of the kind, we will be very grateful. Rev. R. BANCROFT WHIPPLE, rector of Spring Hill and Stepney parishes. Post office, Quantico, Md.

**SUNDAY SCHOOL CAROL SERVICES FOR EASTER**

Sold at the rate of 1.00 per hundred, postpaid.

Begin early to practise the Easter Carols. We make several different services, which have been used by hundreds of Sunday Schools. They all have the same service, but different hymns and carols with music. They are known as Nos. 61, 63, 71, 81, 85, 87, and 89 of our Leaflet Series. Will send samples free on application. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

**LENT CATALOGUE**

The Young Churchman Co.'s catalogue for Lent is ready for distribution, and all of the clergy have been supplied. We will gladly send a copy free of charge, to any of the laity who will send a postal card request. It is the largest list of Devotional Books for Lent that we have ever issued.

**KALENDARS**

After the Christmas sale, we find that we can still supply about 200 copies of the GIRLS' KALENDAR. Price .17 each, postpaid; 1.75 per dozen, express prepaid. Also a less number of THE YOUNG CHURCHMAN KALENDAR. Price .20 single copies, postpaid; 1.82 per dozen, express prepaid. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

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The prices here given are the net prices in any quantity, payable not later than the 1st of the month following order. We accommodate Church people by selling single copies at the quantity rate.

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In limp cloth. \$10 per 100. Single copies 15c each.

The above 100 rates do not include transportation. Orders of 12 or more copies of any edition may be had at the 100 rate, transportation not prepaid.

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THE SUNDAY SCHOOL CHORISTER. Hymns, Litanies, and Carols, with plain and choral service for the opening and closing of the Sunday School.

Words and Music, 32nd thousand. \$25.00 per hundred copies. Words only, \$10.00 per hundred copies. At the same rate for any quantity, large or small. Carriage addi-

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"The tunes are of standard excellence, singable by children without injury to the voices."—Church Helper.

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For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 S. La Salle street, where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

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may be purchased, week by week, at the following and at many other places:

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A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency for all publications of The Young Churchman Co.)  
G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.
- KINGSTON, JAMAICA:**  
Jamaica Public Supply Stores.
- AUCKLAND, NEW ZEALAND:**  
R. C. Hawkins.

**BOOKS RECEIVED**

[All books noted in this column may be obtained of the Young Churchman Co., Milwaukee Wis.]

**HOUGHTON MIFFLIN CO. Boston.**  
*Ezekiel Expands.* By Lucy Pratt, with illustrations by E. W. Kemble. Price \$1.25 net.

**MACMILLAN CO. New York.**

*The Treasure.* By Kathleen Norris, author of *Mother; The Rich Mrs. Burgoyne; Poor, Dear Margaret Kirby*, etc. Illustrated. Price \$1.00 net.

*Christianity Between Sundays.* By George Hodges, Dean of the Episcopal Theological School, Cambridge, Mass. New Revised Edition. Price \$1.25 net.

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**LITTLE BROWN & CO. Boston.**

*Sunshine Jane.* By Anne Warner, author of *The Rejuvenation of Aunt Mary; Susan Clegg and Her Friend, Mrs. Lathrop*, etc. With Frontispiece by Harriet Roosevelt Richards. Price \$1.00 net.

**PAMPHLETS**

**FROM THE AUTHOR.**

*Ascent.* By the Rev. William S. Sayres, D.D., author of *Forty Days and Things New and Old.* Reprinted from the *Detroit Free Press*, Lent 1913.

**DIXIE PUBLISHING CO. Louisville, Ky.**

*Sermon.* By the Very Rev. Charles Ewell Cralk, D.D., Dean of Christ Church Cathedral, Louisville, Ky. December 7, 1913.

**LONGMANS, GREEN & CO. New York.**

*The Folly and Fallacy of Betting and Gambling.* By the Ven. Archdeacon Madden. English Church Manuals.

**CATALOGUES**

*Catalogue of the Anglican Library of the Society for the Home Study of Holy Scripture and Church History.* President, the Bishop of Albany.

**SCHOOLS IN PRISONS**

IN A BULLETIN advocating the extension of the school system in federal and state prisons, the United States bureau of education at Washington announced that out of 65 prisons in the United States and Canada reporting to it, 44 maintain classes in which both academic and trade subjects are taught. Dr. A. C. Hill of the New York state education department, who prepared the bulletin at the request of the bureau, believes the movement will be extended until every correctional institution will afford educational advantages to its involuntary guests. "Schools in prisons," says Dr. Hill, "are the expression of the highest conception yet formed of the best way to deal with men and women segregated from society for violation of its laws. They are an outgrowth of the belief that the door of hope must never be closed to any man." As an economic investment, Dr. Hill contends, society well could afford the schools as a reclaiming agent for those who have fallen under its ban.—*The Christian Century.*

**A LITTLE STORY FROM REAL LIFE**

TIME—Sunday morning, 9 A. M.

Place—The home of a man who was greatly respected by his fellow citizens.

Persons in the story—The father and his little son, eight years of age.

Father—just settling himself in the big arm-chair with an armful of Sunday papers: "Come, son, get ready for Sunday school. By the time you get ready it will be time to start off. Come, leave the funny paper alone and get ready."

In a little while the little fellow appears all neat and clean and ready to start.

"Good-bye, son, better stay for church with mother this morning."

Son—after starting for the door turns back and says: "Say, Daddy, don't big men have to go to church?" And then deep silence.—*The Crozier.*



# THE CHURCH AT WORK

## PROPOSED CHURCH FEDERATION IN MONTANA

REPRESENTATIVES of the Federal Council of the Churches of Christ held a meeting in Helena, Mont., February 3rd and 4th. With the exception of the Lutherans most of the larger Christian societies in the state were represented. Bishop Brewer and Archdeacon Hooker were present, and took part in the discussions. The subjects of Federation, Comity, and Coöperation were discussed in their relation to Church Unity, and in their bearing upon immigration, upon the work in the country districts, and upon the work in the smaller towns. The spirit of the meeting was admirable.

Bishop Brewer made a speech, in which he expressed his sympathy with the feelings which prompted this movement, his willingness to coöperate just as far as he could without compromising the principles for which the Church stands, and without neglecting his own people. He explained the action of the House of Bishops, and set forth in plain and unequivocal terms, yet in a most kindly way, the position of the Episcopal Church in regard to Federation and Comity. His speech seemed to meet with most hearty approval.

A movement was started to form a state federation of all those churches which may choose to coöperate; and a committee was appointed to lay the matter before the conventions and synods of the different organizations, with the request that they each appoint three delegates to a meeting to be held in Helena, November 10th. Archdeacon Hooker was appointed a member of that committee.

## DEATH OF REV. E. F. BAKER

ON FRIDAY, February 6th, at his home in East Aurora, N. Y., there passed to his rest the Rev. Edward Folsom Baker, a retired priest of the diocese of Long Island, and *rector emeritus* of St. John's Church, Cold Spring Harbor.

It is seldom that one is called upon to mourn the loss of so many lovely qualities as were combined in this devout priest of God. Blessed by nature with unusual manly beauty, a charm of voice and manner seldom equalled, a keen and vigorous intellect, and ever-ready wit, and an unusual fund of general knowledge, he won the admiration, the respect, and the love of everyone who met him. Combining all these charms of mind and person, he was fitted for the highest honors in this life, which he might well have attained had not his modesty overshadowed all. He never wished his light to shine at the expense of another. To excel for the sake of excelling was unknown to him. The lowliest place in the vineyard, where he could do the Master's work, and comfort and help the poor and unfortunate, was where he loved to be. He was a sound Catholic Churchman. Like Pusey and Keble, he clung to the historic Church, and the modern doctrines and "Isms" governed him not, for his faith was anchored on the Rock of Ages. He seemed filled with the peace which passeth understanding. His patience and calmness were marvellous. Unruffled by his own trials and sorrows, he was ever tender and ready with his sympathy for others.

For twenty-eight years he served his last parish, St. John's, Cold Spring Harbor, L. I., as its rector. There he lived a quiet life, teaching by precept and example the beauty of holiness. He was greatly beloved, and his

memory will be fondly cherished by his afflicted people.

He was born at Portland, Maine, November 8, 1831. During the twenty-five years that the writer of these lines knew him, he was known almost universally as Father Baker. He had earned this title by his devout priestly character, though he is never known to have claimed it because of his office. Father Baker was graduated from Hamilton College in 1852, and received the degree of M.A. in 1858 from that institution. He entered the General Theological Seminary in 1855, and was graduated from that institution in 1858. During the period between his time of leaving college and the date of his entering the seminary, he served as Secretary of Legation at The Hague, under his uncle, the Hon. George Folsom, who was at



REV. E. F. BAKER

that time United States Minister to the Netherlands. And it is interesting to remember that he was one of the representatives of the Government at the funeral of the Duke of Wellington at St. Paul's Cathedral, London, in 1852.

He was ordained deacon in 1858, and priest in 1860, by Bishop Horatio Potter of New York. Before going to Cold Spring Harbor he ministered in the parishes of Catskill, N. Y.; Unadilla, N. Y.; Church of the Annunciation, New York City; Ripon, Wis.; Lewiston, Maine; East Springfield, N. Y., and Holy Trinity, Jersey City, N. J.

He served as priest at East Springfield, N. Y., in the diocese of Albany, from 1871 to 1880, and there built St. Paul's Church, sharing the expense of its erection with his cousin, Miss Helen Folsom, who later became Sister Helen Margaret of the Community of St. John Baptist. It was through Father Baker's efforts in the early sixties that the first Sisterhood, St. Catharine's (the name later was changed to St. Mary's), was acknowledged by the diocese of New York. He compiled the first service in this American Church for the profession of a Sister. A copy of this service is in the possession of his family. It is related that Bishop Horatio Potter sent for him at the time and asked to

be informed concerning this service. In response to the inquiry as to the source from which this service was drawn, the Bishop was informed by the young priest that it was compiled chiefly from the Bible and the Book of Common Prayer, together with some of Jeremy Taylor's prayers. The Episcopal sanction was immediate and positive: "You have my permission to use it anywhere in my diocese."

Father Baker's memory was perfectly clear and accurate, almost to the day of his death, regarding the events of all the years of his long life. What has been written concerning him is an adequate tribute to a priest whose life was marked by unusual devotion, loyalty, and humility. His true place and his real value will not be known until the words are fulfilled, "And the last shall be first."

## ROMAN PRIEST RECEIVED IN MINNESOTA

THE BISHOP OF MINNESOTA gives notice that on February 18th he formally received "into the priesthood of this branch of Christ's Holy Catholic Church," the Rev. Francis F. Brunner, Ph.D., formerly a priest of the Roman Catholic Church, and has enrolled his name as that of a priest of the diocese of Minnesota.

## SEAMEN'S CHURCH INSTITUTE OF AMERICA

TWENTY-ONE years ago the Rev. James Fell came from England to San Francisco and opened the first mission to seamen on the Pacific coast. Since then, in the United States, Tacoma and Seattle have been added, Tacoma being still under the English society.

A new station under the Flying Angel flag is to be opened in San Pedro, the harbor of Los Angeles, in a fine position on the water front. The building was formerly a saloon. A strong committee has been formed, the president being the Bishop of Los Angeles. The official title in this country is the Seamen's Church Institute of America. This makes 103 ports occupied by the affiliated societies under the Flying Angel flag, which is so well known by seamen of all nations.

The object is to provide under Church and Christian influence, a free club, and a warm welcome to all sea-going men, with rational amusements, where they can be safe from saloon-keepers and all other enemies of the sailor ashore. All this with the distinct understanding that it is in Christ's name and for Christ's sake. It is hoped by 1915 to have a building, and a chapel, and all that may be needed for a fully equipped work.

## CHINESE MISSIONS IN CALIFORNIA

THE NEW YEAR has already been marked by steady growth at the Church's missions to the Chinese about San Francisco Bay. On the Second Sunday after the Epiphany the Rev. Daniel Ng, priest in charge, baptized six young men in the San Francisco mission, and on the evening of Septuagesima baptized three more men, and presented them and four of those previously baptized for Confirmation. The Bishop of California was accompanied by the Archdeacon. The young men of the mission have formed a choir and were vested for the first time on this occasion.

As several of the communicants work in families or hotels, and have to be on duty



at seven o'clock, the Holy Communion is celebrated on one Sunday in each month at six o'clock in the morning. The first of these six o'clock Eucharists was celebrated on Sexagesima. The Sunday schools on both sides of the Bay are well attended, both by children and young men. The enrolment in San Francisco is about thirty, in Oakland nearly forty. In San Francisco the seating capacity of the chapel is barely adequate on ordinary occasions, and is overtaxed at special services.

A set of altar hangings of the proper colors has been presented to the San Francisco mission; and a new altar, the present of the Woman's Auxiliary of the diocese, was given to the Oakland mission on Quinquagesima. One of the young men of the San Francisco mission has made a donation in memory of his mother for the purchase of a lectern, and the young men communicants' flower fund is being used during Lent to start a fund for the enlargement of the chapel.

It has been estimated that the two missions reach not less than seventy-five Chinese every Sunday, and over a hundred during the entire week. The night schools continue to tax the capacity of the small teaching force, and the Chinese schools for women and children are well attended.

The recent baptisms and confirmations have brought the number of baptized adherents up to forty and the communicant membership to thirty-three. Contrasted with the four communicants of three years ago, this is most encouraging growth. Given more funds and a larger staff of regular workers, the mission can easily double the past year's record.

#### A CO-OPERATIVE CANVASS AT COVINGTON, KY.

BELIEVING themselves much handicapped because they did not know, in their several parishes, the people who have no religious affiliations, and having no way to get the names of children who do not go to Sunday school, six clergymen decided to devote three days' time to making a thorough house-to-house canvass, in the interest of St. John's parish, Covington, Ky.

An estimate of the number of houses that a man could visit in a day was the basis of the work of laying off the maximum area that they could reasonably expect to cover in three days. Each of the visitors was taken to the territory assigned to him, and given a note book, in the front of which was pasted the map of the particular district for which he was responsible. The result of three days of coöperative effort was the completion of more work than any one clergyman would have been able to do in three weeks of interrupted canvassing.

Each man distributed cards inviting children to attend the Sunday school, and also cards inviting the public to be present at special services that were held on the evenings of the days when the canvass was being made. These services consisted of two fifteen-minute addresses, prayers and much hymn singing.

The canvass resulted in the discovery of six Church families whose names were previously unknown, the finding of twenty-six families who have no religious affiliations whatever, the discovery of eighteen families who have children not now attending any Sunday school, the location of three families that have recently moved to Covington, and who said they had religious affiliations in the places where they lived before, but who have not established such local relations since their arrival, and the discovery of two families in distress. In addition to this the clergy were invited to call at many homes where the religious preferences are now more traditional than real. In all, the number of

houses on the calling list of St. John's Church was increased 57 per cent.

Before the end of 1914 coöperative canvasses will be made in the territory of the churches represented by the five clergymen who helped to obtain such good results in this parish. In each case the visitors will go to the particular parish where the canvass is in progress, prepared to spend three days in doing the work exactly as it is laid out by the man in charge of the local situation.

The parishes to be visited are Christ Church, Cincinnati, represented in this canvass by the Rev. J. M. Collins, assistant; Church of the Advent, Cincinnati, represented by the Rev. B. Lansdowne, assistant; St. James', Westwood, the Rev. L. L. Riley; Church of the Redeemer, Hyde Park, the Rev. M. B. Long, and the Church of the Epiphany, Cincinnati, the Rev. Guy Emery Shipler.

#### NEW RECTOR AT ST. ANDREW'S CHURCH, BRYAN, TEXAS

AT ST. ANDREW'S CHURCH, Bryan, Texas, the Rev. J. H. Randolph Ray entered upon his duties as rector on Ash Wednesday. Mr.



REV. J. H. RANDOLPH RAY

Ray received his B.A. degree in Emory and Henry College, Va. He spent five years in post-graduate work at Columbia, New York, taking up law, sociology, and English. He entered the General Seminary in 1908, and graduated in 1911.

During his student days he was appointed lay reader at Zion and St. Timothy, New York, becoming junior curate after his ordination to the diaconate. He has served in this position ever since, and has made a large number of friends in the parish. His experience in the city has given him a wide grasp of the essentials necessary for faithful service, and his friends in New York predict for him a very useful future.

#### DEATH OF REV. S. U. SHEARMAN

THE REV. SUMNER U. SHEARMAN, D.D., rector emeritus of St. John's Church, Jamaica Plain, Mass., was buried on February 21st from the church over which he had charge for many years. Bishop Lawrence and Bishop Babcock officiated at the services, and there were present the Rev. Thomas C. Campbell, the present rector, and the Rev. Samuel H. Hillard, long a close neighbor and friend of Dr. Shearman, and three of the young men who were priested out of this parish, together with the Rev. Dr. William Greenough Thayer, headmaster of St. Mark's School, Southboro. As Dr. Shearman was a Grand Army man, taps were sounded when the procession was half way down the aisle. The burial was at Woburn. The services were largely attended by former parishioners, present members of the church, Grand Army men, and Masons.

Dr. Shearman was a native of Wickford,

R. I., born in 1839, and was graduated from Brown University in 1861. He served in the Civil War for three years. He was captured by the Confederates, and held a prisoner at Columbia, S. C., for six months. After the war he became clerk of the Rhode Island House of Representatives and Senate, and during that time studied law, and was admitted to the bar in 1868. While practising law by day he studied for the ministry by night, and in 1874 was ordered deacon by Bishop Clark, and assigned to Trinity parish, Woburn. The following year he was made priest by Bishop Paddock. In 1876 he went to St. John's Church, Jamaica Plain, and remained there until 1908.

#### INTRODUCING THE LIVING CHURCH INTO A PARISH

THE FOLLOWING plain statement of how he has introduced THE LIVING CHURCH into his parish comes from the rector of a small parish, and shows how Churchly intelligence can be promoted if the reverend clergy of our parishes will try:

"It may interest you personally that after an appeal to the people of my congregation to subscribe for THE LIVING CHURCH, either on the basis of five cents per week or an annual subscription, we received twenty subscribers on the former basis and two on the latter. I simply put the matter in this way: Church people do not subscribe to Church papers as they should, and consequently do not keep in touch with what the Church is discussing and doing at large. They read what the papers and magazines have to say about the world, the flesh, and the devil, but read very little about what the Kingdom of God is accomplishing. My ten-year-old boy and another boy of nine are delivering THE LIVING CHURCH every Saturday to the twenty subscribers, and I expect we will have several more such subscriptions soon. The subscribers are not only willing to get the paper in this way, but also to give the boys the encouragement of earning a little money on the same basis as boys earn it in selling the *Saturday Evening Post*. The boys are giving a tithe of what they earn to the Sunday school. I think the above plan is the solution of the problem of getting the laity to subscribe to Church papers. I have found that the annual subscription is more difficult to secure."

Lent is a good time to take up this matter systematically in other parishes.

#### "SURVEY" WARNING AGAINST ORIENTAL BEGGARS

THE *Survey* is publishing warnings similar to those that have appeared in THE LIVING CHURCH, from the New York Charity Organization Society warning the public against a band of Oriental solicitors with headquarters on Rector street in New York. "They are frauds and confidence men," says the bulletin, "who make contributors to charity their prey. By nationality they are Syrians, Armenians, or Chaldeans. They will show a prospective victim photographs of a church, orphan asylum, or other institution supposedly conducted by them in Turkey. Usually these collectors pocket the money they receive." Some information is given in regard to "Deacon Joseph George," who lately came to grief in the course of his collections. The massacres that figure in the credentials are said to be imaginary, and the orphans for which so much has been raised exist only on paper. "Many of these men," reports Robert E. Speer of the Board of Foreign Missions of the Presbyterian Church, "are only inoffensive Oriental villagers, who do not know how fraudulent their enterprise appears to our moral sense. They have been accustomed to live on charity, as far as they could,



and they see no harm in making representations as to the objects for which they are soliciting money which have no basis in fact." Their credentials are said at times to be forged or procured by collusion, and sometimes are evidences of gullibility of men in high positions. The Charity Organization warns people not to give money to any of these Oriental solicitors.

#### RECTOR INSTITUTED AT ST. JAMES' CHURCH, LONG BRANCH, N. J.

ON FEBRUARY 12th the Rev. Morton A. Barnes was instituted rector of St. James' Church, Long Branch, N. J., the Bishop of the diocese being the institutor. A large delegation of parishioners attended from Grace Church, Newark, where Mr. Barnes had



REV. M. A. BARNES

been curate. The keys of the parish were presented by Mr. Harry B. Sherman, warden. The sermon was preached by the Rev. John N. Lewis of Waterbury, Conn. Among the clergy present were former rectors of the parish, and of Grace Church, Newark.

#### CONSECRATION OF ST. PAUL'S CHURCH, CLAREMORE, OKLA.

ST. PAUL'S CHURCH, Claremore, Okla., was consecrated on Thursday, February 19th, by the Rt. Rev. Theodore Payne Thurston, Bishop of Eastern Oklahoma. The attending priests were the Rev. Samuel G. Welles of Chelsea, the Rev. J. J. H. Reedy of Tulsa, the Rev. William Metcalf of Bartlesville, the Rev. George Gibbs of Okmulgee, and the Rev. E. H. Miller, general missionary, of McAlester.

St. Paul's was erected in 1911 by a small but faithful congregation, under the direction of the Rev. S. H. Glassmire, Chelsea, Okla., then under the jurisdiction of the Rt. Rev. F. K. Brooke, Bishop of Oklahoma. The building is partly of brick with a frame and stained shingled super-structure, and the interior is Churchly and well appointed. The present resident priest in charge is the Rev. James Thayer Addison, who also has charge of St. Mark's, Nowata.

This is the second church to be consecrated in this missionary district since the beginning of the year, the other one being the new church at Dewey, Okla. (the Rev. William Metcalf, priest in charge), which was completed and consecrated in January.

#### SEMINOLE INDIAN MISSION, GLADE CROSS, FLORIDA

THE RT. REV. CAMERON MANN, Bishop of Southern Florida, in writing of the needs of the Seminole Indian mission at Glade Cross, says:

"Owing to the necessity of removing the whole 'plant' from the boat landing to the higher ground of the site for the farm, much

of the farm funds had to be used for this removal, hence more money is needed than was first asked for, for fencing and stocking the farm and paying wages to Indians willing to work on it. Rev. W. J. Godden has a promise of \$400 if he can raise the like sum by Easter. May many hearts be touched by this great need, and hasten to the rescue of this noble work halting, half done, for lack of means to perfect it. Another constantly recurring want is supplies of medicine or money with which to purchase it. The medical aid is a great attraction and a stronghold upon the Indians, bringing them under the Christian influence of the consecrated missionary. Fort Myers is now Dr. Godden's postoffice, seventy-five miles from the mission. Any gifts will be received and forwarded by Deaconess H. R. Parkhill, 8 Jefferson street, Orlando, Florida."

#### DEATH OF REV. A. W. SNYDER

IN THE account of the death of the Rev. Albert W. Snyder, which appeared in the issue of THE LIVING CHURCH of February 14th, it was stated that he was advanced to the priesthood by Bishop Whitehead. It should have been Bishop Whitehouse.

#### MEMORIALS AND GIFTS

TRINITY CHURCH, New Orleans, La., has received a legacy of \$5,000 from the estate of the late Mr. Morgan Whitney of that city.

THE RECTOR of Christ Church, Rochester, N. Y., the Rev. David L. Ferris, has recently received from one of the devoted communicants of the parish a thank-offering of \$1,000, to be used as a nucleus for a fund for a new rectory, an object long desired and greatly needed.

A MEMORIAL WINDOW has been presented to St. John's Church, Saginaw, Mich., by Mrs. Charles Elliott Wheeler, in memory of her husband, who was for some time a vestryman of the parish. It was unveiled and dedicated on Sunday, January 11th, by the rector, the Rev. Emil Montanus.

ON SEXAGESIMA the Rev. W. W. Raymond of Syracuse, N. Y., who has been officiating at Christ Church, Binghamton, N. Y., since the resignation of the Rev. Francis Yarnall, consecrated a beautiful memorial window, given by William Ely Cary in honor of his wife, Mrs. Louise Eaton Cary. The subject is "The Angel of Memory," designed and executed by Lamb of New York. The inscription reads: "In Memory of Louise Eaton, Beloved Wife of William Ely Cary. At Rest March 11, 1913."

OLD ST. PAUL'S CHURCH, Wickford, R. I., known as the "Old Narragansett Church," erected in 1707, has just received from Mr. D. B. Updike of Boston a pair of handsome brass candlesticks, of Colonial style, for the altar, and a folio English Prayer Book, printed in 1710, and bearing the cipher of Queen Anne (A-R in monogram, surmounted by a crown) upon the binding. It came from one of the Royal chapels or belonged to Queen Anne herself, and has many interesting and unique features, not the least of which is the office for "The Healing," which Queen Anne was the last English sovereign to use.

HOLY INNOCENTS' CHURCH, West Orange, N. J. (the Rev. William D. P. Bliss, rector), has been enriched by a memorial tablet in brass, perpetuating the record of the erection of the edifice as a memorial, and of its later restoration by a committee of the parishioners. The tablet was designed by Charles R. Lamb, and executed in the Lamb studios, New York. It was unveiled on Sunday, February 22nd. The design, a parallelogram with a lined border and rosettes, carries this inscription in relief on a full ground:

Church of the Holy Innocents, erected 1872 by Fanny Monroe and Douglas Robinson, in memory of their infant daughter, Mary Douglas. Closed 1895, re-opened 1910. Restoration committee: Marie Harding Farr, Marion K. Garrison, Herbert Barry, T. H. Powers Farr, Charles C. Goodrich, Walter D. Osborne, Theodore Douglas Robinson.

#### CONNECTICUT

C. B. BREWSTER, D.D., Bishop

Quiet Day for the Clergy—The Bishop Makes Two Addresses—Chapel Finished at Kent School

ON THURSDAY, February 19th, Bishop Brewster resumed his custom of an annual pre-Lenten quiet day with his clergy, omitted for several years past. Forty-five clergy gathered at St. John's Church, Waterbury (the Rev. J. N. Lewis, Jr., rector), for the opening service of Holy Communion. Three addresses in the forenoon and one in the afternoon were made by the Bishop, the theme of the day being drawn from a thoughtful exegesis of the Gospel in the service of ordination to the priesthood.

ON MONDAY, February 23rd, Bishop Brewster addressed two gatherings. One was the annual convention of the Knights of Washington at New Haven, an order of young Churchmen originating in this diocese, and growing steadily in numbers and influence; the other was a banquet of all the vestrymen of the city of Bridgeport, held at the Atlantic Hotel.

THE COMPLETED chapel at Kent School was dedicated by the Bishop on Tuesday, February 24th, with simple and unpretentious ceremony, in accord with the spirit of the school-boy life.

#### EASTON

WM. FORBES ADAMS, D.D., D.C.L., Bishop

Meeting of the Middle Convocation

THE MIDDLE CONVOCATION of the diocese of Easton met at Christ Church, Denton, Md., on Wednesday and Thursday, February 18th and 19th, the Rev. J. Gibson Gantt, Dean, presiding. On Wednesday the Holy Communion was celebrated by the Very Rev. Henry B. Bryan, Dean of Trinity Cathedral, Easton, and was followed by a sermon by the Rev. W. Y. Beaven. At the afternoon session there was an exegesis and discussion by Dean Bryan, followed by an essay by the Rev. Arthur B. Conger of Centerville. The evening session was taken up with discussions by the Rev. J. A. Brown of Old Wye parish, Queens-town, who spoke on "Church Attendance," and the Rev. M. P. Bowie of Stevensville discussed "The two Sacraments." On Thursday the sermon in the morning was by the Rev. Henry Davies. In the afternoon a general discussion on "The Work in the Diocese," brought out remarks by the Rev. George C. Sutton of Oxford, the Rev. M. P. Bowie, the Rev. T. H. M. Ockford of Trappe, and the Rev. G. E. Edgar of Greensboro. The convocation closed in the evening with "Heart to Heart Talks on Lent," discussed by Dr. Sutton and the Rev. A. B. Conger. An invitation to meet in Trinity Cathedral next October was accepted.

#### KENTUCKY

CHAS. E. WOODCOCK, D.D., Bishop

Quarterly Meeting of Executive Committee of Woman's Auxiliary—Meeting of Western Kentucky Convocation—Other News

THE QUARTERLY meeting of the executive board of the diocesan branch of the Woman's Auxiliary was held in the Cathedral House, Louisville, on Thursday morning, February 12th, beginning with the corporate Communion.



ion in the Cathedral, at which Dean Craik was celebrant. Encouraging reports were received from all branches of the work. The pledges made at the Triennial for the International Hospital in Tokyo have been paid in full, and an effort will be made to raise a larger sum for this purpose. The united Lenten work was discussed, and it was decided that two united boxes will be prepared this Lent, one for St. John's-in-the-Wilderness, Allakaket, Alaska, and one for St. Mary's School at Middlesboro, in the Kentucky mountains.

THE CONVOCATION of Western Kentucky was held at St. Paul's Church, Henderson, February 10th to 12th, beginning with a celebration of the Holy Communion, at which Bishop Woodcock was celebrant; the Bishop also delivered an address on "God's Call to Duty." At the afternoon session the Rev. E. W. Hallock, rector of Christ Church, Bowling Green, spoke on "The Responsibility of Parents for Training Children," and the Rev. George C. Abbitt, rector of Grace Church, Hopkinsville, spoke on "The Responsibility of the Church for Training Children." The closing service of the convocation was held Thursday evening, at which the Bishop gave an address on "The Basic Principle of Missions." Addresses were also delivered by the Rev. Robert S. Nash, priest in charge of Trinity mission, Owensboro, and the Rev. Clinton S. Quin, rector of Grace Church, Paducah.

AN EIGHT-DAY MISSION was recently held at Trinity and St. John's Churches, Louisville (the Rev. Arthur E. Whatham, priest in charge). The missionary was the Rev. E. S. Doan, rector of St. George's Church, Louisville.

#### MAINE

ROBT. CODMAN, D.D., Bishop

##### Quarterly Meeting of the Woman's Auxiliary

THE PRE-LENTEN quarterly meeting of the Maine branch of the Woman's Auxiliary was held at St. Michael's Church, Auburn (the Rev. A. T. Stray, rector), on February 9th and 10th. At the evening service Bishop Codman made an earnest appeal to all to give personal, daily heed to the command, "Go . . . teach," and after the corporate Communion on the following morning he gave a series of meditations on the Eucharistic oblation. Financial aid was voted to an industrial school at Tryon, N. C., and St. Mary's Hall, Shanghai, China, and a communion service to St. Andrew's mission, Seal Cove, Mt. Desert Island. Sister Margaret Mary, in charge of the House of the Good Shepherd, Gardiner, reported that there were nineteen children from two to sixteen years of age in the home, and she appealed for clothing, bedding, and groceries for them. This institution, which is one of which the diocese is proud, is supported to a limited extent by the income from invested funds, but relies largely upon contributions from its friends in Maine and elsewhere. For years it has been caring for the minds and souls, as well as for the bodies, of destitute children, and for many such has obtained Christian homes.

#### MARQUETTE

G. MOTT WILLIAMS, D.D., Bishop

##### Bishop Rowe Visits Sault Ste Marie

THE RT. REV. PETER T. ROWE, D.D., Bishop of Alaska, visited St. James' parish, Sault Ste. Marie, on Sunday, Monday, and Tuesday, February 15th, 16th, and 17th. He was rector of the parish for fourteen years, going from there to Alaska as its first Bishop. The Knights of Pythias attended the Sunday morning service in a body. In the evening Bishop Rowe confirmed a class of sixty-one

persons, twenty-eight men, twenty-four women, and nine children. Of these thirty-six had been reared in the Church, two were Roman Catholics, and the rest came from five of the denominations. This was the second class to be presented by the rector, the Rev. Stephen H. Alling, since assuming the rectorship last July, making a total of eighty-two confirmed. Monday evening the Bishop was entertained at dinner by the Sault Club, and on Tuesday a reception was tendered him at St. James' rectory.

#### MARYLAND

JOHN G. MURRAY, D.D., Bishop

##### Special Lenten Preachers—Other News

THE LIST of special Lenten preachers at old St. Paul's Church, Baltimore (the Rev. A. B. Kinsolving, D.D., rector), includes, in addition to a number of the prominent city clergy, the Rev. C. Rockford Stetson, the Rev. R. H. McKim, D.D., Canon W. L. De Vries, and Bishop Harding of Washington; the Rev. Frank Page, D.D., of Virginia, the Rev. G. Calvert Carter of Bryn Mawr, Pa., the Rev. Percy C. Webber of Boston, the Rev. Edward M. Jeffreys, D.D., of Philadelphia, the Rev. Arthur M. Sherman of Hankow, China, and Archdeacon Hudson Stuck of Alaska.

THE REV. ALEXANDER GALT, rector of St. Margaret's parish, Anne Arundel county, has been appointed chaplain to serve during the first month of the present session of the Maryland legislature.

A NUMBER of valuable improvements have recently been made to the property of St. Alban's Church, Glenburnie, Anne Arundel county (the Rev. W. J. Page, rector); fruit trees, shade trees, and shrubbery have been planted to beautify the church and rectory grounds; the lawn has been graded, and concrete walks made from the rectory, vestry room and the church entrance; a new carpet has been laid in the ante of the nave of the church; a fine furnace has been placed in the cellar, and the hot water plant in the rectory fully paid for.

ON THE Second Sunday after the Epiphany, the Rev. Dr. W. E. Glanville, the new rector of St. Peter's, Solomon's and Middleham chapel, Calvert county, set apart and dedicated to sacred use a solid silver communion service, provided by the free-will offerings of the congregation of St. Peter's, Solomon's, at the suggestion of their former rector, the Rev. B. B. Lovett, now rector of the Church of Our Saviour, Baltimore.

THE CLASS for advanced work relating to the Sunday school, under Miss Jane Millikin, superintendent of the Teacher's Training Department of the diocese, began its lessons last month. Eleven out of the seventeen who took certificates last year, have entered upon the course with much enthusiasm and earnestness, and there would no doubt have been more had it been possible to hold a night class.

#### MASSACHUSETTS

WM. LAWRENCE, D.D., LL.D., Bishop.  
SAMUEL G. BARCOCK, Suffr. Bp.

##### A Baldachino at Trinity Church, Boston—Other News

FOR SEVERAL WEEKS there has been in the course of construction in the sanctuary of Trinity Church, Boston, a model of a baldachino from designs made by Charles A. Coolidge of the architectural firm of Shepley, Rutal & Coolidge. On Sunday, February 22nd, the worshippers had a chance of seeing this rather remarkable piece of work for the first time, remarkable as it is made of a composition, and is of a temporary character, the plan being to erect a permanent structure of stone and marble at some future time,

when it is definitely determined just what is wanted. The ordinary form of the baldachino in the older Byzantine churches is a square or domelike canopy supported on four columns, and the material was either stone, or wood, or metal. In the case of this model the space inside the rail was not sufficient to allow of a square structure, and after many experiments it was decided to try the present scheme, which follows the curve of the semi-circular apse.

THE ANNUAL mid-winter dinner of the alumni association of the Episcopal Theological School was held on the evening of Wednesday, February 18th, at the University Club, Boston. The Rev. Lucien W. Rogers of Chestnut Hill, class of '94, acted as toastmaster.

THE CORNERSTONE of the new parish house at St. Luke's Church, Chelsea, was laid on Sunday afternoon, February 15th, by Bishop Babcock, who also preached the sermon at the service in the church.

#### MEXICO

HENRY D. AVES, LL.D., Miss. Bp.

##### Work at the Church Schools—Other News

IN SPITE of the disturbed conditions, both of our Church schools have re-opened. The new buildings of St. Andrew's School for Boys, at Guadalajara, have recently been sufficiently completed for occupancy, and, for the first time in its history, the school opened in its own buildings on January 31st. The Rev. Leland H. Tracy is the principal, and Miss Mattie Creel Peters is associate principal. A largely attended house warming and shower was held on January 31st, and a service of Benediction of the grounds and buildings took place on February 2nd. The Bishop has been most active in personally superintending the work of completing the buildings. The Hooker Memorial School for Girls, in Mexico City, has twenty-two pupils in attendance, with more expected. Lack of railway communications, and the distressing financial conditions, have materially reduced the attendance at both schools. At the Hooker School plans are under consideration looking towards the employment of the recent \$15,000 gift from the United Offering in building a wall around the property, and continuing the erection of the buildings. Miss T. T. McKnight of San Antonio, Texas, is the principal of the Hooker School.—ARCHDEACON MELLEEN, after a month's serious illness, is now recuperating in the state of Chiapas.—THE REV. L. H. TRACY has been obliged to enter a hospital at Guadalajara for an operation, which will remove him from duty for probably six weeks.—THE VACANCY in the rectorship at Christ Church, Mexico City, caused by the death of Mr. Neville, is being temporarily supplied by the Rev. Allan L. Burlinson of Guadalajara.

#### MILWAUKEE

W. W. WEBB, D.D., Bishop

##### Death of Mrs. Blossom—Addresses by Miss Sibley—Mr. Stirling Comes to Milwaukee

ARCHDEACON BLOSSOM is bereaved in the death of his wife, who passed away on Friday, February 20th, at their home in Racine, where they were living temporarily. Mrs. Blossom was the daughter of the late Mrs. Julia H. Mills, a prominent Churchwoman of Chicago, who died less than a year ago. Two sons are left motherless by Mrs. Blossom's death. The burial service was conducted by Bishop Webb on Monday.

MISS SIBLEY, provincial vice-president of the Girls' Friendly Society, made several addresses in Milwaukee last week, including a lantern lecture on mission work in the Philippines, at the parish house of St. James'



Church, and speaking also at a parlor gathering at the episcopal residence by invitation of Bishop Webb on the work of the G. F. S. through its holiday houses. There is much interest in this latter subject in Milwaukee through the efforts of the society to establish their newly purchased house on Green Lake, for which funds are now being solicited. Sister Mary Elizabeth, S.H.N., told of the local phase of the work, following Miss Sibley.

IN THE INTEREST of extending missionary zeal, Mr. W. R. Stirling of Chicago will visit Milwaukee on Sunday, March 1st, speaking at the morning service at St. John's Church, in the afternoon, at 3:30, at a meeting in the interest of a united missionary campaign at the Y. M. C. A. rooms, and in the evening at St. Paul's Church. Mr. Stirling is one of the effective forces in promoting missionary zeal in the Middle West, and his visits are always productive of good.

#### MONTANA

L. R. BREWER, D.D., Bishop

##### A Missionary Meeting at Great Falls

A MISSIONARY MEETING was held in the Church of the Incarnation, Great Falls (the Rev. F. J. Mynard, rector), on February 18th and 19th. The Bishop and nearly one-half of the clergy of the diocese were in attendance. The idea was to have a mid-year meeting of the board of missions, to take counsel concerning the missionary work of the diocese, and to promote greater efficiency in carrying on the work, also to arouse an interest in missions in the place where the meeting was held. The first evening was devoted to the consideration of the general work in the larger field of the world. The Rev. C. C. Rollit, secretary of the Eighth Province, explained the organization of the Board of Missions. The Rev. H. S. Gatley of Missoula made an address on the apportionment plan. The Rev. Charles F. Chapman of St. John's Church, Butte, read a paper on the forward movement in missions. Thursday morning there was a Confirmation of two young men, and a celebration of the Holy Communion, with a beautiful sermon on "Peace," by the Rev. F. R. Bateman of St. Peter's, Helena. This was followed by a missionary meeting, at which a paper on mission study classes was read by Mrs. Conner of Great Falls, the educational secretary of the W. A. The Rev. Charles H. Linley of Missoula gave an account of the missionary work in the diocese, and the Rev. J. W. Heywood of Hamilton gave an account of the work in the Bitter Root Valley. At 3 o'clock a meeting was held to discuss the subject of parochial missions. It was opened with a paper by the Rev. W. S. Watson of St. James' Church, Dillon. The Rev. George Hirst of St. James' Church, Lewistown, led in the discussion. The final session, in the evening, was devoted especially to diocesan work, with a paper by the Rev. Frederick Luke of Townsend on the relation of giving for parochial objects to giving for objects outside of the parish; a paper by the Rev. J. P. Anshutz of Billings relating his experiences as a missionary in the Smith River and Musselshell field, and address by the Rev. S. D. Hooker on the opportunities of the diocese, and the need of a Coadjutor Bishop. The Bishop presided at all the meetings.

#### NEW JERSEY

JOHN SCARBOROUGH, D.D., LL.D., Bishop

##### Neighborhood Meeting of the Woman's Auxiliary

ON FEBRUARY 12th a neighborhood meeting of the Woman's Auxiliary was held at St. James' Church, Long Branch, at which an address was made on China, by a native of Long Branch, the Rev. Arthur Mason Sher-

man, now of Montclair, N. J., formerly a missionary in China. The programme closed with an evening service, the sermon being preached by the Rev. Elliot White, rector of St. Mark's Church, Philadelphia.

#### OHIO

WM. A. LEONARD, D.D., Bishop.  
FRANK DU MOULIN, LL.D., Bp. Coadj.

##### Week-day Lenten Services—The Knights of St. Paul—Illness of Bishop Coadjutor

COÖPERATING with the local assembly of the Brotherhood of St. Andrew, the Cleveland Clericus has provided for daily services, except Saturday, in a down-town theatre, the Priscilla, throughout Lent. Beginning with Ash Wednesday the services on the first three days were conducted by Bishop Leonard, who will be followed by the Rev. Robert L. Harris of Toledo, the Rev. John R. Stalker and the Rev. Virgil Boyer of Cleveland, the Bishop of Erie, the Rev. Franklyn C. Sherman and the Rev. George P. Atwater of Akron, the Rev. George Gunnell of Toledo, the Rev. Robert Johnston, D.D., of Philadelphia, Bishop Du Moulin, the Rev. G. F. Patterson, the Rev. W. Ashton Thompson, the Rev. R. W. Woodroffe, the Rev. Walter R. Breed, D.D., and the Rev. Leslie E. Sunderland of Cleveland.

THE KNIGHTS OF ST. PAUL of St. Paul's Church, Steubenville (the Rev. William M. Sidener, rector), gave their fifth annual banquet in the parish house Tuesday evening, February 17th, about one hundred men being present. The guest of the evening was Mr. John W. Wood, secretary of the Board of Missions, New York, who made an address on the work of the board and the outlook for missions, and congratulated the parish on its interest in missions as expressed in the raising of its large apportionment. The Rev. Robert Kell, rector of St. Stephen's parish, East Liverpool, was also present, and made a brief address.

THURSDAY NIGHT, February 12th, the Bishop Coadjutor returned from an evening visitation quite unwell, and the following day his physician pronounced the trouble an aggravated form of la grippe, affecting both the throat and hearing organs, and while fearing no complications, counseled entire rest and freedom from responsibility for several days. Acting upon the advise of his physician, the Coadjutor has cancelled all engagements for the present.

#### OREGON

CHARLES SCADDING, D.D., Bishop

##### The Clergy and Their Support—Other News

AT LAST the reproach of the "Silent Churches" in Oregon is being removed. There are now fifteen missionary priests and one deacon on the staff of diocesan clergy, serving under the Bishop as his vicars. Their salaries are \$1,000 a year and a house, or an allowance for house rent, when there is no vicarage. Their salaries are paid monthly by the treasurer of the board of Church extension, from a central common fund, which Bishop Scadding calls the "family fund" or "war chest" of the diocese. The field is responding hopefully to this system of administration, but many missions have had peculiarly heavy financial burdens to bear during the last year, owing to improvements in the rapidly growing towns; paving, sewer assessment, and street improvements. So far no property has been lost to the Church.

THE NORTHERN CONVOCATION met last week at St. John's Church, Sellwood, and was well attended by the clergy and laity. "How Can Christians Unite for Common Betterment" was discussed by the Rev. C. H. H. Bloor, the Rev. E. H. Clark, the Rev. O. W.

Taylor, the Rev. T. F. Bowen, and the Rev. F. K. Howard. "How Can We Hold Young Men for the Church" was the subject of an address by the Rev. H. M. Ramsey, Dean of the Pro-Cathedral.

INITIAL PREPARATIONS are being made for the celebration, in Whitsun week, of the sixtieth anniversary of the founding of the diocese. It will be made one of the great events in the history of the diocese, and will commemorate the early work of the Rev. William Richmond, Bishop Scott, and Bishop Morris. Bishop Woodcock of Kentucky will attend, and be one of the special preachers. The Rev. H. M. Ramsey, president of the Standing Committee, and Dr. S. E. Josephi, one of the oldest members of the diocese, have been elected by the Standing Committee to confer with the Bishop in preparing a programme.

UNDER THE direction of the Rev. H. R. Talbot, chairman of the social service commission, and the Rev. F. K. Howard, city missionary, the first unit of the Church's social service work has been put into operation in the form of a men's reading and coffee room in the north end of Portland, where many unemployed men congregate. Every Saturday evening there is a forum for the discussion of economic and sociological questions, and on Sunday nights a song service and the reading of the Bible.

THE BISHOP'S Sunday afternoon conferences with men, held in Lent last year, were so well attended and interesting that the local assembly of the B. S. A. in Portland is arranging with the Bishop to hold similar conferences in the Percival Memorial Library this Lent. The subjects will be introduced by laymen, and are on the general topic, "Christianity and Modern Problems."

THE PRESIDENT and faculty of the University of Oregon, Eugene, invited Bishop Scadding to go into residence there from February 16th to 23rd. The Bishop was entertained by a number of the fraternities, and gave a series of sermons and addresses. In addition, his hours were from 3 until 5 P. M. every day, when he met such undergraduates as desired to consult him.

THE FIFTH annual meeting of the central convocation was held in the Church of the Good Samaritan, Corvallis (Rev. C. Bertram Runnalls, rector), on Tuesday and Wednesday, February 3rd and 4th. There was a goodly assembly of the clergy present. The sessions opened on Tuesday with an afternoon meeting for the women of the parish, when addresses were made by both Bishop and Mrs. Scadding. That evening a strong sermon was delivered by the Bishop on the timely subject, "Unity within the Church." Fifty per cent. of the entire communicant list were present at the early celebration on Wednesday morning, one half being men. Later the rector of Salem, the Rev. Robert S. Gill, read a paper on the subject, "How to make People Loyal to the Church." In the afternoon there was a business session, followed by the reading of a paper upon the subject, "How the Church can best meet the needs of Modern Life." The convocation closed with a reception given to the Bishop and the delegates by the members of the Silver Tea Club.

#### PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop

##### Bishop Lloyd Visits Pittsburgh—Retreat at St. Barnabas' Home

PITTSBURGH was favored during the third week in February by a two-days' visit from the Rt. Rev. Arthur S. Lloyd, D.D., president of the Board of Missions. On Monday morning, the 16th, he attended the monthly meeting



and luncheon of the clerical union, and made an address on the Church's missions. On the 17th, at Trinity Church, Pittsburgh, he conducted a quiet morning for women, arranged by the diocesan branch of the Woman's Auxiliary. His general subject was "Our Service for the World." The service began with the Litany, followed by an address on "Opportunity," then came "A Litany for Missions," and addresses on "Coöperation" and "Consecration." On Tuesday evening the Church Club entertained Bishop Lloyd with a supper at the Union Club, with an address on the missionary work of the club, by the Bishop.

THE REV. W. E. VAN DYKE of St. Luke's Church, Smethport, diocese of Erie, during the third week in February, conducted a retreat for the Brothers of St. Barnabas' Home.

**QUINCY**

M. E. FAWCETT, D.D., Ph.D., Bishop

Attempts to Reach Students of Two Colleges—Bishop Fawcett Recovering

THE PRIEST IN CHARGE of Grace parish, Galesburg, the Rev. L. B. Hastings, is making every effort to strengthen the work. There are two colleges, Knox and Lombard, that are growing very rapidly, and have upwards of 1,800 students. Up to the present time the two parishes in Galesburg have done little to reach the students. On Thursday, February 12th, the guild of Grace parish gave a complimentary dinner to the men of the parish and their friends. St. John's Swedish parish was also represented, also the parish at Macomb, and twenty of the older boys of St. Alban's School, Knoxville, were present, as well as a representative from St. Mary's chapel, Knoxville. Altogether nearly one hundred men gathered, and listened to an excellent address delivered by the Rev. George Craig Stewart of St. Luke's Church, Evans-ton.

THE BISHOP, who was operated upon on February 14th, continues to improve, and permanent relief is promised from the obstinate trouble from which he has been suffering for some months past. He hopes to be able to resume his duties in a few weeks.

**RHODE ISLAND**

JAMES DEW. PERRY, JR., D.D., Bishop

Meeting of the Churchmen's Club—New Parish House at Providence—Quarterly Meeting of Woman's Auxiliary

THE CHURCHMEN'S CLUB of Rhode Island held its meeting at the Eloise, Providence, on February 18th. The speakers were the Rt. Rev. Samuel G. Babcock, D.D., Suffragan Bishop of Massachusetts; Mr. Rush Sturges of Providence, and the Rev. Albert L. Hilliker, rector of Christ Church, Lonsdale. The theme for the evening was the proposed Equipment Fund of the diocese, which it is the desire of the Bishop to raise to enable the diocese as a whole to become interested in the smaller parishes, and to help them secure the churches, parish houses, and rectories which they need, but are unable to secure without outside aid. A fund of \$50,000 is proposed to be expended by the commission created by the diocesan convention for this purpose.

THE CHURCH OF THE MESSIAH, Providence (the Rev. Frederick I. Collins, rector), opened its parish house on Tuesday evening, February 17th. The architect, Mr. Gorham Henshaw, presented the key of the building to Mr. James A. Pirce, senior warden, who, in responding, gave a history of the movement for its erection. Mr. Pirce presented the key to the rector, who made a short address. The Bishop of Rhode Island made the principal address of the evening, and he also read the prayers and benediction. A reception followed the exercises. In the build-

ing are men's rooms, gymnasium, guild and supper rooms, a hall, and smaller adjoining rooms for the Sunday school and social gatherings, a kitchen, and a roof-garden. There are also vesting rooms for the choir and clergy, for the church may be entered through a corridor in the basement. The building is of brick with stone trimmings and stands in the rear of the church. It cost \$37,593, and \$2,500 for furnishings.

THE RHODE ISLAND branch of the Woman's Auxiliary held their quarterly meeting at Trinity Church, Pawtucket (the Rev. Frank Appleton, rector), on Friday, February 13th. The session opened with a celebration of the Holy Communion. The speakers were the Rev. William C. Brown, D.D., of Brazil, and Deaconess Carlson of Japan.

**TEXAS**

GEO. H. KINSOLVING, D.D., Bishop.

Proposed Theological School at Austin—Other News

SINCE THE organization of the first Provincial Synod at Muskogee the Bishop has published, with his cordial endorsement, the vigorous and able plea which Bishop Johnson presented at the Synod for the foundation of a theological school at the University of Texas, in Austin. Bishop Johnson in this communication sets forth cogent reasons why the Synod should interest itself in such a plan, and it is hoped not only that steps towards its achievement may be taken at the next meeting of the Synod in San Antonio, but that the matter may receive attention and awaken interest at the various conventions of the dioceses of this Province, which will be held next May.

AT ST. MARK'S CHURCH, Beaumont (Rev. George B. Norton, D.D., rector), the Feast of the Epiphany was a memorable day. The last services in the old church building were held on that day. After Evening Prayer the rector called the senior warden and other members of the vestry to the chancel rail. To them he gave the ornaments from the altar, and in slow procession they moved to the choir room, with frequent halts while the rector besought God to guide His people, and give them a place to rest and remain. Two days after, the property was turned over to the purchaser, and the work of dismantling began. On the same day the parish completed the contract to buy an attractive and well-located plot of land. The first Sunday after

the Epiphany the congregation worshipped in the Jewish Synagogue. The next Sunday they were at home in a temporary wood chapel on their own ground.

AN ILLUSTRATION of the effect produced by the "Go-to-Church-Sunday" plan may be found in the parish of St. Mary in Houston. The rector, the Rev. G. W. R. Cadman, whose work lies almost exclusively among the wage-earners, reports that greatly increased congregations followed this observance, and that a new era in the opportunities of this special work seems to have arrived.

TRINITY CHURCH, Houston (Rev. R. E. L. Craig, rector), has just finished paying for a new organ costing \$2,500. There is an excellent choir.

THE DIOCESE suffered seriously by the disastrous floods of December, but a winter of uncommon mildness has offered favorable conditions for Church growth.

AMONG THE visitors at Galveston is Bishop Osborne of Springfield, in whose state of health there is improvement.

**UTAH**

FRANKLIN S. SPALDING, D.D., Miss. Bp.

Third Annual Ogilvie Conference

THE THIRD annual Ogilvie conference was held at St. John's Church, Salt Lake City, February 11th and 12th. All the workers, both men and women, were present, except the Rev. J. A. Hiatt of Eureka, who was kept at home by the marriage of his daughter. At the opening session in St. Mark's Cathedral, Thomas B. McClement was ordained deacon. He has been appointed missionary in the Uintah country, that part of north-eastern Utah which was formerly the Ute Indian reservation, but which was opened to white settlement seven years ago, and into which at least ten thousand people have moved. On Wednesday afternoon, at St. John's Church, the Rev. W. W. Reese and Mr. J. B. Scholefield discussed "Social Service and the Parish," and the Object and Aims of the *Utah Survey*, the monthly magazine the social service commission is publishing. The social service commission and the magazine were given the enthusiastic backing of the conference. The Rev. M. J. Hersey then reported his impressions of the General Convention. Mr. Hersey had not been east of the Missouri river for thirty-five years, had never attended any large gatherings of

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Churchmen, and his enthusiasm for some features of the Convention, and his gentle criticism of others were much appreciated. In the evening there was a public missionary meeting at St. Mark's Cathedral, with addresses by the Rev. G. W. Dunlap of Garfield, who told of the "Problems of the Smelter Town," and the Rev. M. W. Rice, who reported for the work at Emery Memorial House. This beautiful students' home, situated close to the main entrance of the University of Utah, has now been opened two months. There are eighteen students in residence, and a much larger number enrolled as non-resident members. The club is winning the support of university men far more promptly than anyone dared to hope. The Rev. Ernest Price of Elko, Nevada, who was the guest of the conference, made an interesting address on "The Problem of the Dead Mining Camp." Mr. Price has been in the inter-mountain country since the days of Bishop Tuttle and Bishop Whitaker. The programme of February 12th began with a celebration of the Holy Communion. The Rev. Hoyt E. Henriques read a paper on "The Value of General Missionary Work." The Rev. George T. Le Boutillier, D.D., of Provo read a paper upon "Ways of Influencing Mormonism." "The Relation of the Woman Worker and the Clergy," was discussed by Deaconess Shepard. In the afternoon the Rev. Paul Jones made an address upon "Christian Unity—Our Relations with other Ministers." The Rev. W. W. Fleetwood, who has for three years been carrying on a very successful Emmanuel class in Ogden, and has recently inaugurated a class in St. Mark's Cathedral, gave an informing address on the Emmanuel Movement. Miss S. J. Enebuske, who is the educational secretary of the Woman's Auxiliary in Utah, made some suggestions on mission study classes, conducting a model missionary class. Dean Colladay answered questions upon "The Sunday School." The conference closed with the Bishop's reception, which, owing to sickness in the Bishop's House, was held in the deanery, Mrs. Colladay and members of the Woman's Auxiliary acting as hostesses.

#### VIRGINIA

ROBT. A. GIBSON, D.D., Bishop

Bishop Lloyd Preaches Before University Students—Other News

BISHOP LLOYD began a series of sermons before the students of the University of Virginia, Charlottesville, in St. Paul's Memorial Church, Ash Wednesday night, on the following topics: "The Reason for being a Christian," "The Christian Man's Life," "The Christian Man's Strength," "The Christian Man's Service," "Where shall the Christian Man Serve?"

UNDER THE DIRECTION of the Rev. E. B. Meredith, St. Ann's parish, Albemarle county, has renovated and improved the old church and rectory, which were in quite a dilapidated condition.

ST. JOHN'S CHURCH, Scottsville, and the mission at Alburne, which now has a resident deaconess, are showing renewed strength. At Scottsville the ladies of the parish have spent \$600 in repairing the church and chancel, and have put the rectory in fine condition at the cost of \$1,000. In the little town of Esmont, where two years ago there was no church, the people have built a beautiful church, which they expect to have ready for services before Easter Day.

#### WASHINGTON

ALFRED HARDING, D.D., Bishop

Diocesan Sunday School Institute—Meeting of the Clericus

THE SUNDAY SCHOOL institute of the diocese met in the parish hall of the Church of

the Epiphany (the Rev. R. H. McKim, D.D., rector), Tuesday evening, February 17th. The Rev. William L. De Vries, Ph.D., one of the canons of the Cathedral, presided in the absence of the Bishop. Commander C. T. Jewell, U. S. N., superintendent of St. Margaret's Sunday school, discussed military methods in the Sunday school. He advocated loyalty to all in authority in the Church. Miss Lelia Mechlin, a teacher in art, gave a splendid talk on art, and gave stereopticon pictures of early Christian art with a running comment.

THE CLERICUS of the diocese, composed of nearly fifty priests, met Tuesday afternoon, February 17th, in the parish hall of St. Stephen's Church (the Rev. George Fiske Dudley, rector). Mr. Winbigler, a former Baptist preacher, gave a talk on Christian Science. He gave the record of Mrs. Eddy's life, and said Christian Science denied a personal God, there was no sin, matter did not exist, denied the Virgin birth and the necessity of the Atonement. He believed cures had been effected through the sub-conscious mind, through the medium of suggestion, and thought the question would have to be dealt with seriously. Several spoke along the same line, saying that we should teach our people to have more faith in prayer in healing, by the external use of anointing with oil. The beneficial part of so-called Christian Science is nothing new, the mind having a great influence on the body. The physician and the priest should cooperate in healing the body. Christians should send for the priest as soon as they are taken sick.

#### WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

Quarto-Centenary of St. Mark's Church, Worcester—Clergy Retreat at St. Peter's Church, Springfield

THE TWENTY-FIFTH anniversary of the first service was commemorated on Sunday, February 1st, in St. Mark's Church, Worcester. The Rev. Langdon C. Stewardson, who

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was rector at the time of the dedication of the church, sent a congratulatory message. The sermon on that occasion was preached by the Rev. John Cotton Brooks, then rector of Christ Church, Springfield, Mass., and brother of Phillips Brooks. The anniversary was commemorated in a quiet way, with a large corporate Communion of the parish. The Rev. Kinsley Blodgett, the rector, preached an historical sermon.

WEDNESDAY, February 11th, Bishop Davies conducted a retreat for the clergy of the diocese at St. Peter's Church, Springfield. There was a celebration of the Holy Communion, followed by a series of addresses on the general topic, "The Efficiency of our Ministry, and the Leadership of the Clergy." The Bishop developed the subject under the heads of "Vision," "Personal Knowledge of Men," and "Leadership in Social Service." The clergy were entertained at luncheon by the Bishop, his mother, Mrs. Thomas F. Davies, and Miss Marion Davies. A helpful spiritual conference of the forty clergy present followed.

**WESTERN NEW YORK**

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop  
Meetings in Interest of Religious Education—  
G. F. S. Establishes a Nurse at Geneseo

A SERIES of meetings has just been held throughout the diocese in the interest of religious education. The Rev. W. E. Gardner, General Secretary of the General Board of Religious Education, accompanied by the secretary of the diocesan commission, held conferences in Buffalo, Rochester, Corning, Geneva, and Jamestown. Mr. Gardner stressed most particularly the tremendous educational opportunity confronting the Church, showing in a most practical way how she can equip herself for the task which will undoubtedly be soon laid upon her. As a result of these conferences a large number of clergy and teachers signified their desire to enroll for the teacher training and correspondence courses of the G. B. R. E. The twenty clergy who enrolled are doing so with the idea of establishing training schools in the different centres. In addition to emphasizing the general policy and purview of the board, Mr. Gardner proved a veritable mine of information for the practical working of our schools, and his visit will be of inestimable value in perfecting our school system.

AS AN outcome of the introduction of a visiting nurse to the village of Geneseo by the G. F. S., a "Village Nurse Association" has been formed and the funds of the society which have been given for this purpose have been turned over to the association. The nurse becomes an employee of the association, and the Friendly henceforward is simply one of the subscribers to the funds for her support. About \$500 was turned over to the association.

**CANADA**

News of the Dioceses

*Diocese of Ontario*

AT THE morning session of the Ontario Synod, which opened in Kingston on February 17th, a notice of motion on the question of divorce was given by the Rev. R. Blackgrave of Belleville, seconded by the Rev. Rural Dean Greegan of Tyendinaga, which read as follows:

"WHEREAS, There is a resolution before the Parliament of Canada for the purpose of considering the whole question of divorce proceedings in this country;

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to widen or popularize a practice which undoubtedly undermines the integrity of the social order, but rather to discourage by every means anything that may tend to cheapen or weaken the marriage tie." The feeling of the Synod was overwhelmingly in favor of this resolution.

*Diocese of Huron*

IN THE absence, through illness, of the Bishop, St. Thomas' Church, Walkerton, was consecrated by Bishop Reeve of Toronto. A white marble font was also dedicated.

*Diocese of Caledonia*

THE PROVINCIAL SYNOD of British Columbia, which opened at Victoria, February 18th, was presided over by Bishop Duvernet of Caledonia as senior Bishop of the Province. The diocese has sustained a great loss in the death of the Rev. William Hogan of Massett, Queen Charlotte Islands. He began work at Metlakatla twenty-one years ago, being ordained by Bishop Ridley. He was well known up and down the coast, being affectionately called Father Hogan by the settlers and lumbermen. What "Father Pat" was to southern British Columbia, "Father Hogan" was to the northern part of the coast. He had tremendous physical strength, with a most loving heart, and was every inch a soldier of the Cross.

*Diocese of Moosonee*

BISHOP ANDERSON is asking for more clergy, to fill vacant stations in the diocese, but there is great lack of money, for the settlements are new along the lately constructed railways.—THE NEW church at Cochrane was opened by the Bishop February 1st.

**The Magazines**

THE EDITOR of the *Church Quarterly Review*, Dr. Headlam, writes in the January number on "The Kikuyu Conference." The article, while showing much sympathy with Bishop Weston of Zanzibar, passes an adverse judgment upon almost every point which he made in his recent open letter. "We have read with care," writes Dr. Headlam, "the carefully written statement of the Bishop of Uganda, and we must express our conviction that there is need that something should be done to meet the very serious practical difficulties. The area over which the work of the Bishop of Mombasa extends is enormous. It is recognized that it is impossible that the whole area should be covered by the Church of England missionaries. The Bishop of Zanzibar himself recognizes that missions of different denominations should have different areas. The native Christians will inevitably move up and down this long line traversed by the railway. If a devout baptized native Christian is resident in a district where there is only a Church of England mission, is he to be repelled from communion and allowed to lapse into heathenism? Are our own converts to be left isolated where they are, many hundreds of miles from one of our churches, in a district where we have agreed not to establish a mission? We do not think that this is possible. . . . We all believe that greater unity among Christians is desirable; we recognize that in the mission field above all we should be united. Are we to wait to do anything until we have persuaded other Churches that the whole Anglican system, as our particular party in the Church interprets it, is right? The proposals before us are drawn up with a careful consideration of what we hold to be essential, namely, that in the Church of England none but a duly ordained priest should celebrate the Eucharist."—A VALUABLE article on "The Essentials of a Valid Ministry" is by Dr. Harold Hamilton of Ottawa. A valid ministry must be, writes

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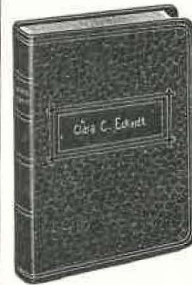
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THE law sometimes makes queer blunders. One day two men were put on trial in a New York City court, charged with having committed an assault with a club on a tailor who refused to go on strike with his fellows. When the case was called, the prosecuting lawyer moved the discharge of one of the two prisoners on the ground that there was no evidence against him. As soon as he was discharged, he was placed on the stand, and testified that the other prisoner could not have committed the assault, because he himself had committed it. The other man accordingly went free, and so did the guilty one, for the Constitution of the United States does not permit any one to be tried twice for the same offense.—*The Youth's Companion.*

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